

# Pythian Sketches

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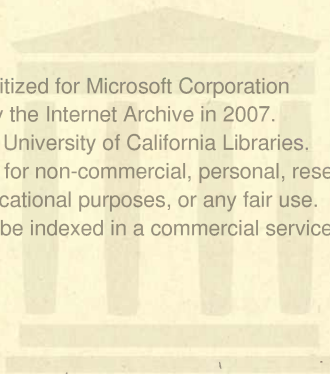
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# Knights of Pythias

## RECORD OF

*Knight* \_\_\_\_\_

*Born* \_\_\_\_\_

*Initiated in Rank of Page* \_\_\_\_\_

*Proved in Rank of Esquire* \_\_\_\_\_

*Charged in Rank of Knight* \_\_\_\_\_

*in* \_\_\_\_\_ *Lodge No.* \_\_\_\_\_

*Grand Domain of* \_\_\_\_\_



*“Let nothing swerve you from  
the line of Pythian duty”*



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DEC 20 1903

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of Oregon  
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**Clemans & Webb**

Publishers of

## **Pythian Sketches**

**220 Copp Bldg.**

**Los Angeles, Cal.**

### **Brother Knights**

**of ..... Lodge.**

We enclose herewith testimonials from those high in the order favorable to our book, "Pythian Sketches." You ask how it can be used. First, it is historical, and every knight should know something of the order he belongs to; its foundation and the interesting history of its characters that date far beyond the days of Christ; its start, struggles, reverses and ultimate success. Second, the lodges can use it as a reference for possible candidates. Thirdly, it may be used as a fitting and appropriate souvenir to those taking the third rank. The "record" blank filled out with dates of ranks conferred will please the newly made knight. It will advertise the order. It's a good thing to lay about the house for "strangers" to look at and set them to thinking. We want an agent in every city and town, either the odge or a member. Write us for this agency. We sell the book in paper cover for 50 cents, in cloth and gold for \$1.00. On these prices we allow 30 per cent. to agents only—or in lots of 10, 25, 50 and 100, to lodges, a discount of 20 per cent. to 30 per cent. Send us a trial order. We have every reason to think you will not regret it. We guarantee you won't. Send them back if you do. One candidate gained through its influence will pay the cost of 75 copies. One hundred copies wisely distributed will set 500 strangers to thinking that it's a good thing to join. Will the lodge or some brother act for us as our agent and send for sample copy? Do it, and do it now. "He that hath light within his own clear breast may sit on the center of night and enjoy bright day." Brighten up and learn whereof. Don't be a goat. Don't buck. Kindly awaiting your reply and your order, we are,

Yours in F., C. & B.

**CLEMANS & WEBB.**



1903

**TESTIMONIALS**  
**FROM THE SUPREME CHANCELLOR**

Supreme Government  
Executive  
Grand

CLEMENS & WEBB,  
Los Angeles, Cal.

Gentlemen:

Your favor of Oct. 26th, with "Pythian Sketches" came during my absence in circulars, had time since my return to read the glances through it. The information be of benefit to any person. It seems that lodges should so neglect to take good a thing.

and coming generations. It will be every lodge, throughout the entire order, to be possessor of it; it will do work, and is a reference which does the cost of the book. I have the order nearly thirty-five years, instituting new lodges, and carrying lodge room, I have seen the need

Fraternally yours,

M. G. McKOON.

CELLOR OF GAUNTLET LODGE  
LOS ANGELES.

Los Angeles, Cal.,  
Feb. 9, 1903.

Trusting you may be more successful Angeles, Cal.  
and thanking you for the copy, I am

Sincerely and fraternally

Yours  
Traction and consideration meets with  
Supr. The historical and descriptive

**FROM THE SUPREME PRELATE**

Grand Lodge of California  
Office of Supreme Rep

the work, cannot fail to be of all Knights. It will give them an idea of the countries and the all the characters of our ritual, as far to make them appreciate more of our Order.

Bros. Clemans & Webb are deserving thanks of every Pythian Knight for having a convenient, compact and readable form most valuable of the history, aims and our Order. No Knight can familiarize a little book of "Pythian Sketches" without interest in Pythianism deepened, his knowledge and his love of the Order quickened. Chapter III. alone is worth to any earnest student over the price of the little book, study of the concluding chapters will put into the beautiful and instructive lessons. Rank. I earnestly commend it to all Knights:

I recommend the little work to all as one, unique of its kind, they will be without.

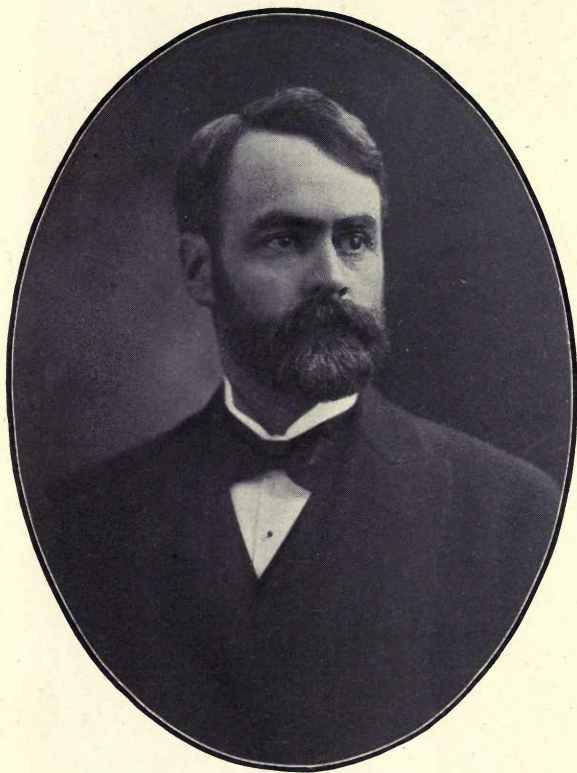
Yours fraternally,  
A. G. LIVINGSTON, P. C.,  
Lodge No. 129, Los Angeles, Cal.

AGE, No. 88, OREGON.

Seaside, Ore.,  
Nov. 9, 1903.

"Sketches" have arrived O. K. To Sud with them is putting it mildly commending them to all Knights as a great benefit in the instruction





**D. K. TRASK**

**GRAND CHANCELLOR OF CALIFORNIA  
JUDGE OF THE SUPERIOR COURT OF LOS ANGELES COUNTY**

# Pythian Sketches

Edited by

**L. T. Clemans, U. R. and P. G. R.**  
K. R. S., Gauntlet Lodge No. 129, Los Angeles, Cal.

—and—

**Capt. H. G. Webb, U. R. and P. G. R.**  
Tintic Lodge No. 18, Robinson, Utah

With an Introduction by

**D. K. Trask**

Grand Chancellor of the Domain of California

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“He that bath light within his own  
clear breast, may sit in the center of  
the night and enjoy bright day”

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Los Angeles, Cal.  
**Clemans & Webb**  
P. D. #1

1903

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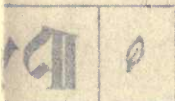
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Room 250 Cobb Building

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1903

Los Angeles, Cal.



# INTRODUCTION

By the Grand Chancellor of California.

*Brother Knights:*

"Pythian Sketches" is intended to answer the questions most commonly asked by those seeking information about the Order of Knights of Pythias. It is a ready reference manual of Pythianism, convenient for the purposes of all seekers after knowledge concerning the subjects here treated. The selection of topics is good, their treatment is clear and concise, and the result is a book that, while reasonably comprehensive and thorough, is of a size and cost such that it can and should be owned, possessed and used by every member of the Order.

If this little book shall be so received among our lodges and membership that it shall accomplish a large measure of usefulness, its author will be compensated by a recognition which his labors merit.

Fraternally,

D. K. TRASK.

Los Angeles, Cal., April 1903.

117018



## TABLE OF CONTENTS

### I.

#### THE ORIGIN OF SECRET SOCIETIES.

SECTION 1. Secret Societies not New. 2. Inventions Lead to Secrecy. 3. Ancient Workshops. 4. Guild Brotherhoods. 5. Secret Societies Among the Indians. 6. Ancient English Societies. 7. Their Objects. 8. Their Names. 9. By-Laws of the Exeter Guild. 10. Social and Craft Guilds. 11. Membership. 12. Fees and Benefits. 13. The "Three Guilds' Statutes." 14. Two Classes of Secret Societies. 15. The Criminal Class. 16. The Benevolent Class.

### II.

#### THE ROMANCE OF KNIGHTHOOD.

SECTION 17. Chivalry Had no Separate Origin. 18. Came Probably from the Customs of Ancient Germans. 19. Definition of the Word Knight. 20. Knighthood, a Freemasonry. 21. Its Development. 22. The Rank of Page. 23. Rank of Esquire. 24. Rank of Knight. 25. The Knighting of Varocher.

### III.

#### ORDER OF THE KNIGHTS OF PYTHIAS.

SECTION 26. The Founder. 27. Its Origin. 28. Washington Lodge, No. 1. 29. First Grand Lodge. 30. Franklin Lodge, No. 2. 31. Reorganization of Grand Lodge. 32. Progress. 33. Proceedings of Grand Lodge, 1867. 34. Organization of the Supreme Lodge. 35. Second Session, 1870. 36. The Conclaves. 37. Rathbone Resigns from Order. 38. Supreme Lodge, Session 1876. 39. Cry for Help. 40. Endowment Rank. 41. Progress. 42. Status of Order in 1902.



## CONTENTS.

### IV.

#### THE UNIFORM RANK.

SECTION 43. The Rank a Source of Prosperity. 44. A Reserve Force of the Nation. 45. Its Origin. 46. Its Development and Growth. 47. The U. R. is a *Higher Rank*. 48. Its Present Prosperity.

### V.

#### THE ENDOWMENT RANK.

SECTION 49. Institution of the E. R. 50. In an Experimental Stage. 51. Progress and Drawbacks. 52. Now on a Solid Foundation. 53. Safely Guarded in Every Way.

### VI.

#### THE RATHBONE SISTERS.

SECTION 54. Several Petitions Rejected. 55. Action of Supreme Lodge, 1888. 56. Institution. 57. Change of Title. 58. Status in 1901. 59. Benefits Derived by Local Lodges. 60. Why Should the Sisters Not Be Officially Recognized?

### VII.

#### THE DRAMATIC ORDER OF THE KNIGHTS OF KHORASSAN.

SECTION 61. Its Origin and Membership. 62. Its Ceremonies. 63. The Social Element of the Order. 64. Its Invitation. 65. Its Maxims. 66. Is Worthy of Support.

### VIII.

#### THE STORY OF DAMON AND PYTHIAS.

SECTION 67. Who Were These Men? 68. Two Phases of the Story. 69. The Fiction Phase. 70. The Authority for the Historic Phase. 71. Cicero's Account. 72. Diodorus'. 73. Valerius' Version. 74. The Story as Given by Porphyry. 75. That of Iamblicus. 76. Summary.



## CONTENTS.

### IX.

#### THE LIFE OF PYTHAGORAS.

SECTION 77. Many of the Same Name. 78. Mythological History of Pythagoras. 79. Historical Facts. 80. Pythagoras Studies in Egypt. 81. And Elsewhere. 82. Returns to Samos. 83. Settles in Crotona. 84. Found the Brotherhood. 85. Objects of the Order. 86. Rules of the Order. 87. The Results in Italy and Greece. 88. Pythagorean Philosophy Found in the Essenic Sect of the Jews in Time of Christ. 89. The Philosophy of Numbers. 90. The Mathematical Relationship of One Thing to Another. 91. The Doctrine of Transmigration of Souls. 92. The Discoveries and Writings of Pythagoras.

### X.

#### THE ISLAND OF SICILY.

SECTION 93. Its Situation. 94. Its Importance. 95. Its Geographical History. 96. Geographical Summary. 97. The Colonies. 98. The Aborigines. 99. The Phœnician Colonies. 100. Grecian Colonies. 101. Syracuse. 102. Leontinoi, Catina and Zankle. 103. Northern and Southern Coasts. 104. The Partition of the Island. 105. Last Greek Attempt to Colonize the Phœnician Quarters. 106. Status of Syracuse.

### XI.

#### THE HISTORY OF SYRACUSE.

SECTION 107. The Citizens. 108. The Government. 109. The Word "Tyrant." 110. The Early Tyrants. 111. Hippocrates. 112. Gelon. 113. Troubles with Natives and Hired Troops. 114. Fifty Years' Peace. 115. Quarrels with Old Greece. 116. War with Athens. 117. Siege of Syracuse. 118. Hermocrates. 119. Dionysius. 120. Dionysius the Younger. 121. Timoleon. 122. Tyrant Agathocles Becomes King. 123. King Hiero II. 124. Syracuse Becomes a Dependency of Rome.

## CONTENTS.

### XII.

#### THE RULE OF DIONYSIUS.

SECTION 125. The Rise of Dionysius. 126. Made General. 127. Made Tyrant. 128. The Southern Coast Lost to Syracuse. 129. Dionysius the Greatest Ruler in Europe. 130. Extends His Dominion. 131. Prepares for War. 132. First Punic War. 133. Invades Italy. 134. Dionysius a Poet. 135. Later Campaigns. 136. Close of the Reign. 137. Character of Dionysius' Rule.

### XIII.

#### THE ARTS OF ANCIENT EGYPT.

SECTION 138. Mummy of Earliest Known Man. 139. Rise of Egyptian Power. 140. Pythagoras Studies in Egypt. 141. Architecture. 142. The Art of Painting. 143. Irrigation. 144. Industrial Arts. 145. Linen. 146. Metal Work. 147. Embalming. 148. Writing. 149. La Plungeon's View of the Origin of the Hieroglyphics.

### XIV.

#### THE SCIENCE OF ARABIA.

SECTION 150. The Two Arabias. 151. Origin of the Arabs. 152. Southern or Town Arabs. 153. Northern or Bedouin Arabs. 154. Early History. 155. Later History. 156. Foundation of Spanish Universities. 157. Arabian Language the Pride of the Nation. 158. The Rise of the "Science of Arabia." 159. Literature. 160. Astronomy. 161. Mathematics. 162. Painting. 163. Medicine and Chemistry.

### XV.

#### THE PHILOSOPHY OF PHOENICIA.

SECTION 164. Phœnicia Had no Philosophy. 165. The Origin of the Nation. 166. The Extent of Their Voyages. 167. Sidon. 168. Tyre. 169. Joppa. 170. Colonies. 171. Manufacture. 172. Mining.

XVI.

THE LORE OF THE CHALDEAN SAGES.

SECTION 173. Chaldea, the Center of Ancient Civilization.  
 174. Traces of Early Civilization. 175. Ancient Records of Ereck. 176. Library of Ereck. 177. Contents of the Library. 178. Library of Ur. 179. The Confederacy of Cities. 180. Arts and Sciences in an Advanced Stage. 181. The Emigration of the Phœnicians and Hebrews. 182. Gudea, King of Lagash. 183. Sargon, Founder of Accad. 184. The Arch an Ancient Invention. 185. The Phœnicians Took the Alphabet with Them. 186. Nebuchadnezzar Rules in Chaldea. 187. The "Lore" in the Time of Pythagoras. 188. Architecture and Sculpture. 189. Metal Works and Manufacturing. 190. Astronomy and Mathematics.

XVII.

THE OCCULT MYSTERIES OF THE PERSIAN MAGI.

SECTION 191. Iran or Persia. 192. Bactria. 193. The Median Empire. 194. Reign of Deioces. 195. Of Phraortes. 196. Cyaxares. 197. Cyrus Conquers Media. 198. The Magi. 199. Zoroaster, the Founder of the Magian Religion. 200. The Zend Avesta. 201. The Teachings of the Magi. 202. Reformed Doctrines. 203. The Magian Orders.

XVIII.

PYTHIAN BON MOTS.

SECTION 204. C. L. S. Calkin, P. G. C., California. 205. Ed. Schulze, P. G. C., Connecticut. 206. W. F. Robinson, P. G. C., Colorado. 207. D. E. Webster, P. G. C., District of Columbia. 208. Hon. W. G. Brantley. 209. D. E. Storm, P. G. C., Georgia. 210. M. Yewell, P. G. C., Kentucky. 211. E. E. Murphy, P. G. C., Kansas. 212. F. L. Schaffer, P. G. C., Manitoba. 213. J. D. Corwell, P. G. C., Washington. 214. Henry T. Gage, ex-Gov. of California.



## I.

### THE ORIGIN OF SECRET SOCIETIES

*"If Fraternal Love held all men bound how beautiful this world would be."*

THE truth of the old adage "There is nothing new under the sun" may be exemplified in the case of secret societies, for it must have been very early in the history of man that they began their existence; possibly in the times when man lived a primitive life; when his wants were few and easily satisfied; and his intellect had not yet been brought to bear upon the means of obtaining his livelihood.

2. Upon the discovery of means of producing fire came inventions to utilize it and man began to have a knowledge of art. This knowledge increased as generations passed by until in certain branches some became experts; and as competition existed in early times very much as it does in ours, this special knowledge was naturally kept within the small circle of the family or tribe, who banded together to preserve the secrets of their work, and for the advancement of trade.

3. We know during the rough stone period, the earliest period of which we have any knowledge of man, that man had attained considerable skill in many of the arts; and scattered over this country and Europe are found localities where their workshops once existed and where some remains are left to tell the tale. Most of these old factories were for making arrow-heads and spear-heads, some of which are found perfect, others in all stages of manufacture from the rough stone to the perfected article; while fragments of flint are scattered about in thick profusion. Others of these factories were used for making pottery of every description, and here broken specimens of this ware, as well as perfect articles, take the place of flints and rocks. To a certain extent the workshops are localized, which seems to show

that only a certain class worked on one kind of production, and it is evident that even at this early period, man had formed himself into bands for mutual benefit. It is man's nature, too, to seek the society of others; he first finds it in his own family, then he selects a few friends with whom he and his family establish relations of fraternal intercourse. This social feeling is prompted by the desire for companionship or the requirements of mutual protection against a common enemy.

4. We can see from the above that there may have been two beginnings of secret societies; the former giving rise to the "Trade Guilds" and the latter to those fraternal and benevolent societies to which our order belongs; or the latter may have been evolved from the former, which is perhaps the more probable. Gradually these associations of workmen assumed the position of distinct societies for the preservation and protection of the special branch of trade in which they had been working, and eventually became Guild Brotherhoods. These Guilds soon became so important that they gained entire control of the trade for the protection of which they had been formed. In Europe they came into existence at a very early period and some of them still hold meetings.

5. Secret Societies are found among all nations, savage or civilized. We find them among our own native Indians, where they are chiefly used to keep up the knowledge of the history of the tribes, and for the teaching and making of medicine men. These Indian societies have several degrees through which a candidate must pass to full membership; the lodge rooms, built of boughs of trees, are different for each; the ceremony also varies, as do the signs and pass-words. The ritual is mostly of a religious character; the candidate goes through these ceremonies much after the style of the modern neophyte; the dress and facial painting indicate the rank each member has taken in the order; and there are other signs by which he is known.

6. In England secret societies sprang up in the days when the Britons were still governed by their own chiefs, and before any foreign nation took away their lands. Afterward, when history began to give an account of this country and its rulers, writers,



speaking of these Guilds, say that they preceded any known King. They are spoken of in books that contain the oldest relics of English law. The old laws of King Alfred, of King Ina, of King Athelstan reproduce older laws which speak of the Guild as a matter of well-known fact. As time rolled on knowledge of the origin of these societies was lost. The evidence of their existence, however, is found not only in law books but in the actual records of those few that still remain.

7. These records show that the principle of association for mutual help (supposed to be a modern thought) was found in name and fact. The Guild looked after the welfare of the living brothers and paid respect to the dead. If any got into trouble the order paid his fine, and in one ordinance we find these words, "And we have also proclaimed respecting every man who has given his 'wed' (pledge) in our guild-ship, if he should die, that each Guild brother should give a five loafs for his soul, and sing a fifty (of psalms) or get it sung, within 30 days." Peace and good behavior were strictly enjoined at the meetings.

8. We know the names of some of the Guilds that existed in these far off times. The "Cnihten-Gild" (or "Young Men's Guild") of London was as old as the time of King Edgar, who gave it its charter. We have notice of even an older Guild in a grant of land made in the time of Ethelbert. There is still in existence the agreement and by-laws made by the brothers of a certain Thegns' Guild at Cambridge and others at Abbotsbury, Exeter and Woodbury.

9. In the by-laws of the brotherhood at Exeter we find "That the assembly was collected at Exeter for the love of God, and for our souls' need, both as regard for our health of life here, and for the after days which we desire for ourselves by God's doom." It then provides for these meetings once a year at which their dues or offerings of malt and honey were to be paid. Each brother was to pay five pence at a brother's death and one penny if his house burned down. The fine for non-attendance was, "for the first offense three masses, for the second five, for the third offense let him have no favor unless his neglect arose from sickness or his lord's need." If his dues were not paid

when due they were doubled, and "If a brother misgreet another let him make boot with thirty pence." "Now we pray for the love of God that every man hold this meeting rightly, as we rightly have agreed upon it. God help us thereto."

10. There are Social Guilds and Craft Guilds. The former were founded for the purpose of brotherly aid and advancement; the latter for the preservation and regulation of the different trades. Although these Guilds latterly obtained their charter from the King, they had been in existence long before they were legally recognized, nor was the King's charter ever necessary for their formation.

11. Women as well as men were admitted into the orders; the members were of all grades of life, from the highest to the lowest, and all enjoyed social equality at the meetings. King Henry VIII. and Cardinal Wolsey were brothers of the Guild of St. Barbara of London, and the Guild of the Trinity at Coventry boasted of Henry IV. and Henry VI. as members.

12. Each member on admittance took an oath of obedience, and was received lovingly by the brothers with a kiss of peace. He then paid his entrance fee, sometimes in money, oftentimes in kind. Assessments were made for the poor and distressed and for funerals. Each brother (or sister) wore the robes or uniform of the Guild to which he belonged, and at the opening of the assemblies paraded the streets. The Lord Mayor's show of London is the last vestige of these pageants. It is a parade of those ancient orders that still exist, escorting the chief magistrate of London to their Guild Hall to take the oath of office.

13. The oldest and most reliable account, however, comes from a legal document known as the "Three Guild Statutes," which was drawn up in the seventh century. It tells us of one Guild which was founded and richly endowed by Orey, a friend of Canute the Great, at Abbotsford, in honor of God and St. Peter. Its objects were the support and nursing of infirm Guild members, the burial of the dead, and the performance of religious services. The Guild met once a year, at which time the poor were fed and clothed. Insults offered one brother by another were punished by the Guild and reparation made, and he who had under-

taken an office but had not properly discharged the duties was severely punished. As already stated, some of these old Guilds are still in existence, and are recognized by law as corporations of the cities to which they belong, and although very little is heard of them, still they are in active operation, as shown by their action in 1897 when the British engineers and tool-makers were locked out. The employees in the tool-makers trade had been receiving advanced wages for a day of nine hours. The London unions demanded eight hours; this being refused, the men began to strike. Then the Guilds stepped in, resisted the demands and the unions lost. This branch of secret societies kept its trade requirements to the front; others branched off on the fraternal side of the question, while others, again, held to both.

14. The secret societies of today may be divided into two classes, those whose every action, and even membership, is kept from public knowledge, and those whose only secret is the method by means of which one member may know another, and the process of initiation.

15. The first division consists of orders like that of the anarchists, Mafia, Clan-Na-Gael, who not only keep their membership secret but the place and time of their meetings, and the object for which they are bound together. The only thing known about them is their names, and the pernicious, unlawful and criminal results of their deliberations. It is the acts of such societies that have brought odium and suspicion upon all secret orders, and have caused the opposition of some of the Christian churches toward them. This objection, however, is not confined to the churches, but extends to individual members of society; and in nearly all cases we may state that these objectors know nothing of their own personal knowledge of secret societies, and never having entered a lodge room, they cannot legally or logically form any opinion of their merits or demerits. They judge the first named societies by the *results* of their meetings; why not judge the fraternal societies in the same way? Were they to do so their verdict would be different.

16. The secrets of the second class of secret societies are few. They proclaim themselves to the world in the parades seen upon



our public streets, in the jewels and buttons worn upon their persons, and in the pride with which they own their membership. We find among them the most law abiding citizens of the country, from the President to the laborer; any good, sober, honest man can join them; their places of meeting are known and published, and their objects are seen by the love and care they give to their sick members, by the comfort they carry into the homes of the distressed, by the care and education of their orphans and by the burying of their dead. As the "tree is known by its fruit," so should the secret society be judged by its actions; if bad, condemned; if good, commended and encouraged. The objects, as enumerated above, are the lessons taught and enforced by obligations and vows taken at the altar of the lodge room; and there is no doubt that each member (and therefore all mankind) is brighter and better for his membership.

## II.

### THE ROMANCE OE KNIGHTHOOD

*"Chivalry is the Christian form of the Military profession; the Knight is the Christian Soldier."*

**T**HE origin of chivalry, if indeed it may be said to have had an origin, is found in the ancient customs of the Celts, Germans and Arabs. Chivalry may be defined as the moral and social laws and customs of the noble and gentle classes of the middle ages. It is, strictly speaking, a characteristic of true gentlemen. Its three principal factors are war, religion, and love of ladies. His service to God, his lord and his lady underlay all the actions of the knight. He can never escape, nor does he wish to escape, from the rule of service imposed upon him by his religion, military duty, and love.

18. Tacitus, speaking of the customs and rites of the ancient German race, tells us of one in which we really find all the military elements of the future chivalry. The scene takes place in the shadows of an old forest. The whole of the tribe is assembled in expectation of an important ceremony to be performed. A young man, who has just attained the age of manhood, advances into their midst. He has long, fair hair, eyes of a greenish-blue tint, and his body is tattooed. He advances to the chief, who has already taken his position in the center of the assembly, and stands proudly in front of him. The chief, without further delay, places gravely in the hands of the young man a sword and a buckler. "Such is the first honor of their youth," Tacitus says. "Till then the young man was only one of a family. He becomes by this rite a member of the Republic. The sword and buckler he will never abandon." The solemn ceremony of the handing of arms to the young German is the first germ of chivalry which is one day to be animated into life by Christianity. Similar cus-



toms were in vogue among the Celtic and Arab divisions of the human race.

19. The word "knight" comes from an Anglo-Saxon word meaning a boy between the ages of childhood and manhood. It afterward came to mean an attendant, then a military attendant or retainer of a sovereign, or prince, or person of high rank. At the time of the Norman Conquest of England, the knight was the military attendant to the earls, bishops and barons of the country.

20. Throughout the whole period of chivalry, knighthood was a kind of freemasonry. Nations, except for the accident of language, were then less clearly distinguishable from each other than now. Knight errants and troubadours were welcomed everywhere, and French being the common language of the courts of England, France, and Germany, was the medium of converse. When the church took control of knighthood, which became almost a sacrament, Latin was also introduced, which with the French, made a perfect medium of speech throughout Europe.

21. Knighthood was fully developed during the eleventh century, at which time crusades were formed and knights from every part of Europe met as brothers in arms. The church then consecrated knighthood by sacramental forms, and about the same time the doctrine of love became an essential part of chivalry. "Knighthood from being a matter of war and feudal dependence, gained dignity by becoming romantic," and so great had its dignity become that the greatest prince thought it an honor to be knighted by some noted captain. Although knighthood had no special rules as to who should enter its ranks, customs and expenses kept it within the families of the nobles. No one was born a knight, and only after a hard apprenticeship, first as a "page" and then as an "esquire," could a young noble be "dubbed" (from A. S. "dubban," to strike) a knight.

22. Until the age of seven the boy was under his mother's charge; at that age he was sent as a page to the estate of a noted baron, bishop or some knight of fame to be brought up and taught gentleness of manner and the duties of a knight. All pages were placed under the control of an esquire, who directed

them as he saw fit, but who was obliged to give them an education. Reading, writing and music were some of the requirements, and these were generally undertaken by the lady of the house, while the duties of service were taught by the master of the henchmen. For seven years this servitude was willingly given; nor was it ever thought a degrading one; it was as natural to the boys of old as going to school is to the boys of today; in fact, it *was* the school of those early times. The page was much with the ladies, but he was also learning the duties of an esquire in the stables, armory and kennels; pages also waited on the table, and the modern institution of "fagging" is a relic of this mediaeval service.

As before mentioned, reading, writing, playing the harp and singing were the accomplishments of the knight, to which were added French, the language of the court. If the mistress did not undertake the duties of teaching them herself she hired some poor troubadour, in need of help, to educate the boys. Chess, a kind of bagatelle, the rules of good manners and the rudiments of gallantry were, however, always under the supervision of the ladies.

23. The rank of "esquire" was bestowed upon the page when about fourteen years of age. He then left his mistress' service and entered upon the duties of service to his master. He attended to the hall, the armory, the tiltyard, the stables, the parks, and all that pertained to hunting and hawking. All these duties he had to learn personally and perform with his own hands. In a wealthy nobleman's estate, whose chief glory was to be able to show a great number of retainers wearing his livery, and living at his expense, the work would be comparatively light on account of the number to do it. Thus the chief part of the work done on an estate was discharged by esquires, old and young, and pages; but under these were grooms, huntsmen, and domestic menials. The esquire carved the meat in the hall, handed vessels of meat and served wine, followed by "varlets" or pages carrying dishes. He gave water for the guests' hands after dinner, he made his lord's bed, helped him to dress, groomed his horses, and cared for his armor. He armed his

lord for the tournament or for battle; and when at war he provided him with fresh horses or new lances. During a fight two esquires always attended a knight and fought by his side.

The most pleasing part of all his duties, however, was his attendance upon the ladies. He played chess with them, sometimes rode with them, and at other times attended them while hawking and hunting. In this service, the highest in rank, even the king's son, thought it no degradation or loss of pride to perform these menial tasks, for as groom, valet and table-servant, he was but learning duties that were to be rendered to himself when he had passed through the degrees of page and esquire, and these obligations of precedence and etiquette became to him as a matter of course.

When an esquire had learned the duties of a knight and had proved himself worthy, he could then aspire to the dignity of knighthood. Not all, however, cared for the higher rank, and many, though in all respects qualified, never assumed it, some on account of its expense, others on account of its responsibilities.

24. The ancient ceremony of dubbing a knight was simple. It consisted in robing the esquire in white and red, arming him with a sword and lance, hanging a shield about his neck and placing a helmet upon his head, with the command "Be brave." He then vaulted upon his horse without the use of the stirrup and rode away. Afterward, when knighthood had reached its prime, the ceremony became more elaborate. The esquire was solemnly stripped of his clothes by his fellow esquires, put into a bath, the symbol of purification, and conducted to his bed to get dry. On rising he was clothed in a white robe, the emblem of purity, and a scarlet doublet, the emblem of nobility. The night before his admission to the order of knighthood, in imitation of the vigil of the catechumens, he was kept, fully armed, sometimes alone, sometimes with two priests, watching in the church before the altar. In the morning his sponsors came to him and the ceremony proceeded. Mass was sung and the sacrament taken. The esquire then delivered his sword to the priest, who laid it on the altar, blessed, and returned it. He then gave it into the hands of his patron knight, to whom he made his



knightly vow. Then kneeling at the feet of the lady who was to arm him, he was invested with halberd, gauntlets, spurs, and the rest of his armor, and lastly with the sword and belt. Kneeling again before his patron, he received the accolade, three strokes upon the shoulder with flat of the sword

25. There are several instances where poor and ignorant men have been knighted for their own intrinsic worth. One, a poor woodcutter, named Varocher, so devoted himself to the Queen of France that he left his own wife and children to become her guide and defender. He led her through Hungary and protected her and her infant child, Louis, who was born while in exile, as he would his mother. After the queen's trouble was over and she returned to her husband, Varocher was knighted for his faithfulness. The King, Charlemagne, himself girded on the sword, a duke buckled the spurs, and the queen invested him with the emblem of nobility, exclaiming as she did so, "There is not in the whole world a man more loyal."

All knights had the power to bestow knighthood upon others, but this right was not generally taken advantage of. It was left to those who had gained distinction on the battlefield, or, in time of peace, to the sovereign.

The age of chivalry may be roughly stated to have extended from the time of commencement of the Crusades to that of the end of the "War of the Roses" in England. Within this period, about four hundred years, all that was peculiar to it arose, attained its maturity and fell into decay. Its life as a distinct profession was short, yet the spirit, and many of its external forms, were in existence long ages before that time and continued until about the sixteenth century.

### III.

#### ORDER OF THE KNIGHTS OF PYTHIAS

*"Big Oaks from Little Acorns Grow."*

**J**USTUS H. RATHBONE, the founder of the Order of the Knights of Pythias, was born at Dearfield, Oneida County, N. Y., Oct. 29, 1839. After completing his education he became a teacher in the State schools of Michigan, where he remained until the breaking out of the Rebellion, when he joined a company of Volunteers at Detroit, but as this company was not accepted he joined the army in another place. This was in 1863. Soon afterward he was sent to Washington for service in the medical department. After the war he held several other government offices. He died in 1889 at Lima, Ohio, and was buried at Forest Hill Cemetery, Utica, N. Y., where a splendid monument has been erected over his grave by the grand lodge of that domain.

27. It was during his professional career as a teacher at Eagle Harbor, Mich., in 1859, that the idea of a secret order first came to Mr. Rathbone. He had organized among a few of his friends at Eagle Harbor a Dramatic Society, and he was appointed to select the plays. "Among the plays sent in," he says, "was the well known and popular drama 'Damon and Pythias.' I had seen this play rendered on several previous occasions and it was a great favorite with me. It was this play that suggested to me the order of Knights of Pythias. I at once commenced the preparation of a ritual for the prospective order."

28. On Feb. 15, 1864, Mr. Rathbone being then in the government service at Washington, a meeting of the Arion Glee Club took place and the ritual was read. After a discussion it was decided to form a society, to be known as a mutual protective association, among the *clerks* of the various departments at Washington. It was resolved that each one present should invite such



of his fellow clerks whom he deemed worthy to join the club in forming the order.

On the following Friday, there being a sufficient number present to organize a society, the meeting was called to order and the ritual read and adopted, each person having been put under oath to reveal its contents to no one. The officers elected were J. H. Rathbone, Worthy Chancellor; Joel R. Woodruff, Vice, and J. T. K. Plant, Patriarch or Prelate. All the members attending this meeting were government clerks except Mr. Plant, who had been especially invited by Mr. Rathbone by consent of the others. Such was the beginning of Washington Lodge No. 1, Knights of Pythias. Meetings took place on the 23rd and 27th of February, when numerous applications for membership were received.

29. The next month a grand lodge was formed by choosing three representatives from among themselves, of which Brother Plant became Grand Chancellor. There seems to have been some misunderstanding among the members at this time, for we find on the 21st of the following April that Brother Rathbone sent in his resignation of office and membership, which was accepted.

30. The Grand Lodge was organized on April 12th, and Franklin Lodge No. 2, at the Navy Yards, soon after came into existence; on May 19th Columbus Lodge No. 3 was organized, followed by Potomac Lodge No. 4 on June 2nd. It was on Feb. 1, 1865, that the order stepped into the neighboring state of Virginia with the organization of Alexandria Lodge No. 1. Then came a lull. Potomac and Columbia ceased holding meetings in April for want of quorums; Alexandria followed suit five months after institution, so that when the Grand Lodge met in annual session in June, 1865, only two lodges were represented, Washington No. 1 and Franklin No. 2. The next July saw the consolidation of Washington No. 1 with Franklin No. 2, so that on Aug. 1, 1865, the only lodge in existence was Franklin down in the Navy Yards. As the Grand Lodge became extinct Franklin took its duties upon itself. This lodge seems to have been in a prosperous condition in spite of its Master of Finance, or Banker, as was then the title, having decamped with some \$225 of the funds. It had a membership of sixty and there was about \$200 still in its

treasury. New life soon was manifested, and on April 18th a charter was granted to Mt. Vernon No. 5 by the Past Chancellor of Franklin No. 2, and fifteen members were added to the general roster.

Up to this time no printing had been done; the ritual was in manuscript, the ranks closed without charges, except the second (modern third), when an extempore address was usually given; the grip, signs and obligations were imperfect and a mere repetition of one another.

On April 26th, 1866, Past Chancellor J. H. Rathbone applied to the Franklin Lodge for re-instatement. This was formally reported upon and granted, and Bro. Rathbone once more became an active member of the order, after an absence of two years.

31. On the first of the next month a committee of Past Chancellors with P. C. Rathbone as Chairman met and reorganized the Grand Lodge. Bro. Rathbone was appointed Grand Chancellor to fill the unexpired term, which ended June 30th, 1866. At this meeting the signs, grip and password were changed, a secret cipher made and adopted, and the ritual ordered printed.

On May 28th, following the reorganization, P. G. C. Plant was expelled from the order for "divers reasons," and was requested to deliver to the grand lodge the books, seal and papers belonging to it, but he refused to do so. At the regular annual session in July of same year Ed. Bunn of No. 2 was installed Grand Chancellor and P. G. C. Rathbone succeeded to the chair of Venerable Grand Patriarch, the highest office of the order. A special meeting of the Grand Lodge was called on the 30th, to grant a charter to forty-three members constituting Liberty Lodge No. 6 at the Navy Yards.

31. Progressive work now seems to have been the order of the day, and during the next August Webster Lodge No. 7 was instituted, while the charter of Franklin No. 2 was opened for new members, who were to be disqualified from benefits for six

months. At the end of the year there were four lodges in existence:

Franklin	No. 2, with	79	members.
Mt. Vernon	No. 5,	" 101	"
Liberty	No. 6,	" 165	"
Webster	No. 7,	" 34	"

making a total membership of 379. This is rather a poor showing after two years of existence, but these four lodges were the result of the weeding out of all poor material and this left them on a good social foundation.

33. The next meeting of the Grand Lodge took place Feb. 27, 1867, when Washington No. 1 was ordered to be reorganized, the proceedings of the Grand Lodge were declared "null and void," a new seal ordered, and P. G. C. Rathbone declared the Senior P. G. C. of the Order. Excelsior No. 1 of Pennsylvania was instituted Feb. 23rd. The order now seemed to have a fair start, for at the end of 1877 there were eight lodges in good working order and the Grand Lodge created itself into a provisional Supreme Lodge, doing for the time double duty.

Soon after we see the order firmly settled in the following states:—

Pennsylvania, New Jersey, Maryland, Delaware, besides the District of Columbia; and delegates from these states met to formulate plans for a Supreme Council. Rules and resolutions were adopted and referred to the Grand Lodges.

34. On the 11th of August, 1868, the First Supreme Lodge Convention met at Washington, D. C., P. G. C. Rathbone was elected "Founder and Past Supreme Chancellor." The officers of the Council were elected and duly declared installed. Bro. Woodward, who had presided over the Provisional Supreme Lodge, was elected P. S. C. and Wm. H. Myres of Pennsylvania became the first Supreme Chancellor.

The next meeting of the Supreme Lodge on Nov. 9, 1868, saw a good deal of business transacted. It adopted its seal, the ritual, the regalia, grip, constitution of the Supreme, Grand and Subordinate Lodges, and made arrangements for the incorporation of the order. On account of the neglect of duty on the



part of Bro. Plant these articles of incorporation were not perfected until 1882. At this meeting a committee to translate the ritual into the German language and report at that session, was appointed. When the matter was called up, it was found that the chairman of that committee had started to Philadelphia with the translation in his pocket. A committee was sent after him and the ritual was recovered and presented to the lodge just in time to be acted upon. Although it was regularly adopted, at a subsequent session all foreign rituals were abolished and called in. As there had been several German lodges established this brought about a good deal of bitterness, nearly causing a rupture in the order.

35. At the second session held in Richmond, Va., in 1870, there were eight Grand Jurisdictions, with a total of 35,000 members, while in 1871, at the meeting held in New York City the Grand Jurisdictions were increased to sixteen and the membership to 54,663. During the session of 1871 and also the session of 1872 a petition for recognition was received from the Pythian Sisters, who had several lodges in existence with a numerous membership, but at both sessions the petitions were tabled. During this session trouble was brought about by the revision of the ritual. Pennsylvania Grand Lodge refused to adopt it, and in turn was refused the S. A. P. W. and its charter was suspended. After a great many cross fires, however, the grand lodge gave in and was restored to its former good standing.

Trouble was brewing for the session of 1873 on account of the conclave question, and as a consequence the order made but little progress; but by the time of the session of 1874 in Baltimore, the membership had risen to 78,297.

36. This trouble about the "conclaves" originated in the first call of a Supreme Lodge. At that meeting the members passed a resolution (though never recorded) authorizing Bro. Rathbone to organize a higher degree unconnected and not interfering with the present ritual. This he was prevailed upon to do. A new ritual was composed, and the "Supreme Pythian Knights" instituted, which met in conclaves. The Supreme Lodge deny ever having passed this resolution and strongly fought against

its provision. The Grand Lodges were ordered to demand the withdrawal of their members from all connection with the new rank. On the refusal of some of them to comply they were suspended. The difficulty was finally arranged after the reading of the ritual by the Supreme Lodge, and placing the conclaves under its own control when it was disconnected altogether from the order of the Knights of Pythias. It afterward existed as an independent order, and finally died out.

37. Not being satisfied with one or more officers of the Supreme Lodge, P. S. C. Rathbone once more sent in his resignation from the order, and it was not until some six years afterwards that he again sought and obtained readmission.

38. The Supreme Lodge now made some important changes in the order. The word "Rank" was substituted for "Degree;" it was decided not to institute lodges in foreign countries; and the ritual, nearly as we now have it, with its amplified Third Rank, was adopted. This amplified rank was prepared by Bro. (The Rt. Rev.) Ussher Bishop of Illinois Domain. The titles of officers of subordinate lodges were changed to those now in use. The fifth annual session was a notable one, as during its proceedings the fate of the order hung in a balance. Supreme Recorder and Cor. Sec. C. M. Barton was found to be a defaulter and the lodge became heavily in debt to the amount of about \$17,000. Barton would not settle, and as the articles of incorporation had not been entered in the proceedings of the lodge, (which no doubt had been purposely omitted by Barton) nothing could be done to compel him to make restitution. He was expelled from the order in disgrace, and the Supreme Lodge would have become bankrupt had it not been for the Supreme Chancellor, Henry Clay Berry, who came to its rescue and engineered it out of its difficulties.

When Supreme Chancellor S. S. Davis retired in 1878, after four years of hard work, during which time he visited every Grand Jurisdiction where the order was established, he left it, not only free from debt, but with \$7,000 to its credit.

39. The chief event of 1878-1880 was the cry for help that came up from the Southern States. In 1878 a plague of yellow



fever broke out in the southern cities, Memphis, New Orleans and Vicksburg being the greatest sufferers. Supreme Chancellor Woodruff immediately sent to the Grand Lodges for help, which was very generously responded to and generous aid was forwarded by telegraph. The official report shows that the sum of \$477,780.85 was paid for relief during these two years.

40. The Endowment Rank had now been in existence three years and had proved a complete success. Four hundred and fifty sections had been founded, 21,685 certificates issued and \$399,477.00 had been paid in death endowments. A special committee was appointed to prepare a ritual, constitution and laws, for the Uniform Rank. This work was accomplished by Nov. 1st, 1878, and divisions authorized. Up to the meeting of this session fifty-four warrants had been issued.

41. The next two sessions of the Supreme Lodge were chiefly devoted to the Endowment and Uniform Ranks, both of which were rapidly attaining a position of great importance in the order. In 1884 the office of Sup. Secy. of the Endowment Rank and Major General of the Uniform Rank was created. The session of 1886 was notable as being the first time in the history of the order that it was held outside of the United States. It was held in Toronto, and it has gone on record as the pleasantest and most enjoyable ever held; made so by the magnificent entertainment of the citizens and government of that city. The Uniform Rank made its first appearance since its perfected organization and won great applause.

Thus the order has grown and prospered "through all the ages" of its short life, and is still growing stronger and stronger both in numbers and financial condition.

42. The last report of the Supreme Lodge gives us a total of 54 Grand Lodges, 6740 Subordinate Lodges, and a membership of nearly 600,000. The assets of the different lodges amount to the magnificent sum of \$9,759,127.69. Outside our own country our lodges are located in Canada, Mexico, Alaska, Cuba, and the far-off Islands of Hawaii and the Philippines.

#### IV.

### THE UNIFORM RANK

*"Military organization is a science, and is admirably adapted to every branch of business."* — Gen. W. T. Sherman, U. S. A.

**M**AJOR GENERAL, JAMES R. CARNAHAN, U. R. K. P., in his "Pythian Knighthood," commenting on the Rank, says: "The establishment of the Uniform Rank marks the beginning of the era of permanent prosperity of the Knights of Pythias. In the Uniform Rank we show the world a complete military organization, systematically officered, thoroughly drilled, that might in case of need be utilized as a means of untold good in the defense of the national government, and with credit to the order. It stands not only as the representative of a fraternal and benevolent organization, but it also proclaims citizenship and loyalty to the constituted authority."

44. The Uniform Rank has been so quietly, though surely, building itself up in numbers and perfection since its institution that when the late war with Spain broke out, and the Major General offered the services of an army corps of 25,000 well drilled and disciplined men, it took the world by surprise. Yet it is true that our beloved order boasts of an efficient corps of over 50,000 men, uniformed, officered and drilled in every respect according to the regulations of the U. S. Army, and the Uniform Rank of the Knights of Pythias is now recognized as one of the reserve forces of the nation.

45. It has had a somewhat peculiar history. In 1871 it was ordered that a uniform should be worn by all Knights of Pythias. The next year this was somewhat modified by the omission of the headdress. Knight James Pettibone then designed a helmet which was adopted; in 1876 more changes were made. These changes, together with the fact that no order had been given as to the pattern of the garments or as to the shade of the color, led

to much confusion; and such were the varieties of shades and styles of dress and trimming of the various "drill corps," as they were then called, that there were no two companies alike. The Supreme Lodge ordered that "cap, baldric, sword, belt and cuffs" be worn, but said nothing about material or any particular shade of the colors, which were to be blue bordered with yellow. Many corps were neatly attired, but there was such a dissimilarity of costumes that they only added to the grotesqueness of the assembly, and, as General Carnahan says "the ununiform uniformed Drill Corps became a laughing stock to kindred organizations."

46. Great activity, however, was manifested in the formation of these bodies, and in the Supreme Lodge of 1876 there were presented "Rules and Regulations for the formation of Uniform Division of the Knights of Pythias." This resolution was referred to a committee who reported that the Constitution did not provide for such a Uniform Rank. In the next year's session the Grand Lodge of Ohio petitioned that a higher rank or ranks be established, wherein no member should be admitted without having procured the uniform of the order. The committee to whom it was referred reported favorably. The Supreme Lodge passed the following resolution:

"Resolved, that the Supreme Chancellor appoint a committee of five to prepare a ritual, constitution, etc., *for the proper organization of such higher body*, under the control of the Supreme Lodge, *into which the rank proposed by Representative Forstone of Ohio be incorporated.*" The committee reported with the ritual and regulations and with the request that they be perfected by the Supreme Chancellor, S. Vice Chancellor and S. Keeper of Records and Seal. After great opposition the report was laid on the table but was taken up again the same day, and referred to another Committee. This second committee, after several meetings, completed its work, and on Nov. 1, 1888, the Supreme Chancellor promulgated the order for the formation of Divisions, and the Uniform Rank started on its course. Gen. Carnahan, who from the first was one of the most persistent in having the Rank started, and has ever since fostered and protected it, is spoken of as its founder.



The first Division formed was Columbus No. 1 of Ohio. It was mustered in eight days after the promulgation of the Supreme Chancellor. Rapidly following this came other Divisions in Ohio, Indiana, Maryland, Virginia, Missouri, Michigan, Pennsylvania, New York, Minnesota, and Wyoming, all having one or more Divisions before February of 1879. The next year fifty-four were reported.

47. From this time on this Higher Rank of the order has increased in popularity and strength until now it has reached such proportions as to be almost too unwieldy to be governed under its present system. It has grown to manhood and is restless under the petticoat government of its mother; it feels restrained and unable to branch out to still greater dimensions; it is practically at a standstill for lack of the right to pass its own laws and be independent. It is the earnest desire of its members to occupy the same relation to the order as the Knights Templar does to Masonry. And why should it not? It is already recognized by the words of the resolutions passed by the Supreme Lodge as of a *Higher Rank*, and it should now take its proper place in the order.

48. The report of the Major General up to August, 1902, shows that there were then 906 companies in active service, which were organized into 99 regiments and these regiments into 24 brigades; 25 companies, however, were unconnected with either regiments or brigades. The reports says, "There is not a page in all the history of the Uniform Rank that does not tell of the good it has done to the Pythian cause. There is not a brother in the Rank that is not thoroughly loyal to the best interests of his lodge. Can you have a greater devotion shown, any greater self-sacrifice by any body of men than has been shown by the members of this Rank coming all the way across the continent at their own expense in order to add glory and prowess to the Order? How many of your representatives will do this without their mileage and per diem?"



## V.

### THE ENDOWMENT RANK

*"It is the duty of every Knight to provide for his family and those dependent upon him."*

**W**HEN the Order of Knights of Pythias was first instituted benevolence was its first aim, and in continuance of this thought a life insurance plan was soon developed. As early as 1875 a resolution incorporating an Insurance Rank was introduced to the Supreme Lodge, which was reported upon the following year and tabled. In 1877, however, the subject was again taken up, as a result of which the matter was referred to a special committee which was ordered to report, "written and unwritten work for a Fourth Rank of the Order, with provisions for Endowment." By Sept. 30, 1877, this committee prepared a ritual for the secret work, and laws to govern the financial and insurance system of the Rank. On Nov. 21, 1877, the first supplies were sent from the office of the Supreme Master of Exchequer, and the Rank became an accomplished fact.

50. At the next meeting of the Supreme Lodge, in 1878, it was found that warrants had been issued for 235 sections, which had 3,274 members of the first class, and 5,356 members of the second class. The Rank was in charge of Bro. John B. Stumph, S. M. of E. It was still in an experimental stage and continued so until 1888, when an entire change took place in its management. Previously the level assessment plan held the fort; but now this was changed to a graded schedule, and an entirely new code of laws took the place of the old ones.

51. Gradually, step by step, the Rank has been placed upon a sure and safe footing, and now, from a business, as well as from a fraternal, point of view, it is one of the safest and most thoroughly organized institutions of its kind.

In conjunction with many of its confreres, it has had its

drawbacks and troubles. It has but lately rescued itself from the throes of an upheaval that for a time threatened its life; but happily, through the staunch support of the whole order, it stands now on a firm and solid foundation. A careful search of the expenditures of the Rank during the past years shows marked increase without a similar increase in its income, thereby causing a deficit. There were two reasons for this; an error in judgment by unwise investments and the paying of large salaries and bonuses to solicitors of insurance, whose salaries exceeded the premiums taken. This, however, has been remedied, the whole deficit wiped out, and the Rank stands today in a better financial condition than ever before. The experience of the last ten years has been of such benefit to it that the Rank will never again undergo the same state of depression, but having been purified in the fire will forever soar to the glory and honor of Pythian Knighthood.

52. Such is the confidence reposed in the Rank that its membership is now 60,000, carrying endowments of over \$105,000,000. Its resources at the end of last September (1902) were \$402,417.20, while its whole liabilities amounted to only \$189,485.47, leaving a net balance to the good of \$212,932.12. Of this sum \$208,324.78 was in the First National Bank of Chicago, as shown by its certificate. A better state of affairs could hardly exist.

53. Great credit is due the present president of the Board of Control, Bro. C. F. S. Neal, for having so successfully brought the Rank to its present state of prosperity. Being a component part of the Order of Knights of Pythias it deserves the hearty support of every Knight, and that the Rank is growing in strength month by month is a sure proof that it holds the confidence of the order in general and that its certificates are held to be safe and secure. Every safeguard has been thrown around its affairs, and all who have the handling of its funds are bound by bonds issued by a reliable Surety Company.

## VI.

### THE RATHBONE SISTERS

*"The basic principle of our order is Love—that principle which, if developed to its utmost, would leave no room for differences."—Belle Quinlan, Supreme Chief.*

**S**OON after the Order of the Knights of Pythias had become assured, the wives and daughters of its members determined to institute a ladies' lodge in connection with it; and as early as 1871 a petition was sent into the Supreme Lodge for its institution, and again in 1872, but in both instances the petitions were tabled. It was not until the session of 1888 that anything definite was done.

55. Just previous to the meeting of the Supreme Lodge the session of the Grand Lodge of Connecticut was held, and the following resolution was introduced:

"Resolved, that our Supreme Representatives use their utmost endeavors at the session of the Supreme Lodge to secure such legislation as will result in the speedy establishment of the ladies' rank of the order."

The question was vigorously discussed between the time of this meeting and that of the Supreme Lodge which met at Cincinnati on June 12, 1888. The Supreme Lodge had been severely censured for so often declaring "it was inexpedient." But again great efforts were made on behalf of the sisters and once more the question was formally taken up. A ritual for the proposed rank was presented by the representative of Indiana which had been prepared by Past Chancellor Hill of the same domain. A committee was appointed to deal with the subject, which committee reported in favor of allowing wives, mothers, widows, sisters and daughters of Knights of Pythias in good standing to establish a society to be known as the Order of Pythian Sisterhood. The committee reported that it was not practicable to create a ladies' rank in the Order of



Knights of Pythias, and that the ladies could better control their own order. The report was adopted and Hill's ritual recommended.

56. This semi-recognition was all that could be obtained. The first temple was instituted on Oct. 23, 1888, at Warsaw, Ind., by Bro. Hill, the founder. So great had been its success that June in the next year saw the first Grand Temple organized in the same state. By the following Sept. 19th, Ohio also had its Grand Temple. About a week after this Bro. Hill sent out a call for representatives from the Grand Temples, and from Temples in States having no Grand Temples, to meet at Indianapolis for the purpose of forming a Supreme Temple. On Oct. 16, 1889, the assembly took place and the Supreme Temple was instituted, a code of laws was adopted, and the right and title of the ritual, paraphernalia, etc., was transferred by the founder to the Supreme Temple.

57. Up to 1894 the title of the Pythian Sisters remained as quoted, but as the Supreme Lodge, K. P., forbade any Knight of Pythias to become affiliated with the Pythian Sisterhood, since it was a society using its name and which was unauthorized by and unconnected with the order, its name was changed to that of the "Rathbone Sisters."

58. The order has now been in existence some fourteen years, and under the admirable administration of the sisters it has grown to large dimensions. On Dec. 31, 1901, there were 21 Grand Temples having jurisdiction over 1064 Subordinate Temples. Since then, and up to June, 1902, two Grand Temples and five Subordinate Temples have been added. Besides these there are 65 of the latter owing allegiance direct to the Supreme Temple, making a total of 1134 Subordinates, having a total membership of 65,718.

Not to be behind the Knights of Pythias, the Sisters have their Endowment Rank called "The Rathbone Sisters' Endowment Branch" which is in a very flourishing condition and under their full control. They have had no drawbacks such as the Knights have had, nor is it probable that they ever will have. Whatever the Sisters have undertaken has been carried



to a complete success. They have thus shown their capability of managing the affairs of their order, and it is fully time that the Rathbone Sisters be recognized officially as a "Component part of the Knights of Pythias."

59. The benefits derived from the Sisters by the local lodges are inestimable. Sister Pringle, Grand Chief of California, says on this subject: "The beautiful lessons taught in the Rathbone Sisters' work, the broad, true principles of living, cannot but make every nature better that is brought in contact with them, if the heart is at all receptive of truth. For this reason, then, if for no other, women should desire to enter and maintain such an opportunity for mental and spiritual growth, and the Knights of Pythias, knowing the good that comes from their own noble lessons, ought to appreciate these efforts of woman to create for herself a society that will be a means of better living and greater improvement, and whatever makes the individual better has a direct influence upon the home and the home life."

To detail all the unobtrusive acts of kindness and love performed by the sisters would fill volumes, for their deeds of goodness are many; so often have the afflicted and sorrowing, the poor and needy received their consolation and assistance, and the world been none the wiser; for the Rathbone Sisters do not "let their left hand know what their right hand doeth," nor do they "wear their hearts upon their sleeves for daws to peck at."

60. The following is quoted from the report of the committee on Fraternal Review given to the Grand Lodge of the Domain of California:

"The Rathbone Sisters have not been mentioned in many of the journals. Some of our most pleasant evenings have been spent in their Temples. This is another social adjunct of our order and has assisted in bringing many a worthy fellow into our ranks. The Sisterhood is ever ready to lend a helping hand whenever it is possible to advance the interests of our order. Why, then, should they not be recognized officially? Give this quiet study and see to it, brothers, that they are recognized."

## VII.

### THE DRAMATIC ORDER OF THE KNIGHTS OF KHORASSAN

*"Heaven lies about us in our infancy, and the world 'lies' about us when we are grown up." — Khorassan Maxims.*

ITS OBJECTS:—Friendship, Brotherly Love, and Good Fellowship.

ITS MERITS:—Carrying out its object and purpose.

ITS STRENGTH:—Knowing they are commendable and worthy of support.

THE Dramatic Order of the Knights of Khorassan is neither a higher, side, nor branch rank of the Order of Knights of Pythias, but membership in a lodge of that order is necessary before one can become a member of the Dramatic Order. It was organized in 1894 at Milwaukee in order to cultivate the social side of life, and as an aid for members of the Knights of Pythias to become better acquainted with each other than is possible in the lodge room; it forms the meeting ground upon which members may meet without the usual routine of business, thus breaking down the barriers that very often exist between members of different lodges. It bears the same relation to the Knights that the "Mystic Shrine" does to the Masons. It is not a branch of the order in any respect, but in such favor is it held by the members that it has grown in six years to a membership of about 18,000, distributed among the 116 temples that have now been instituted. It presents an opportunity for those who enjoy a Dramatic ritual to spend an occasional evening in association with kindred spirits, wherein to participate in ceremonies enlivening, entertaining, and provocative of amusement.

62. Its initiation is new and pleasing, and is performed in a

dramatic manner by dramatic characters. The ceremony is beautiful, refined in thought and amusing in form. It is entirely free from all vulgarity and degenerating practices, intended only for gentlemen—to whom, and to none others, it extends an invitation.

63. The regular Knights of Pythias organization represents the Fraternal; the Uniform Rank, the Military; the Endowment Rank, the Protective; and the Dramatic Order Knights of Khorassan, the Social side of life—the one thing that had been neglected.

64. The following may be taken as a sample of the invitation sent out by the D. O. K. K. :

“Incline your ear to the whisperings of the Prophet while he saith, ‘The hot winds of the summer have gone to sleep and the alkali dust no longer fills the air on our beloved desert; the early autumn showers have made the Oasis to bloom again; our camels and asses have withstood the drought, and their young are frisking on a thousand hills. Abide in our tents and see how we graze our camels and feed our votaries, giving them strength to overcome the Tiger’s claws.

“We are brothers all of the desert sands,  
 Though our tracks lie far apart,  
 We meet on the road with outstretched hands,  
 With the warmth of an Orient heart.”

“A few thoughts expressed expressly for your guidance:

“Leave your latch key at home; you won’t need it.

“Say good bye to wife and babies; you may never return.

“Wear your best clothes: they’ll be ‘worst’ enough afterwards.

“Bring no arnica or witch hazel, we’ll provide all necessities.

“Don’t come without your appetite: we’ll ‘wet’ it.

“Allah be praised.”



## KHORASSAN MAXIMS:

65. Virtue is its own reward.  
Policy is the best honesty.  
Many hands like light work.  
A bird in the hand lays no eggs.  
The wages of sin is debt.  
A pitch in time saves nine.  
Osculation is the thief of time.  
Every dogma must have its days.

A thirsty man will catch at a straw.  
It is not good for a man to give a loan.  
Straws show which way the gin goes.  
The lack of money is the root of all evil.  
It's a wise child that owes its own father.

66. Yet with all this fun and frolic the under stratum of its work is elevating and instructive, and every Pythian can learn good lessons from its ritual, since its tendency is to build up the moral and mental standard of those who become members. Although full of fun there is nothing which approaches vulgarity, and therefore no one demeans himself in his own estimation, nor that of his brothers.

This social rank is worthy of the support of all good and true Pythians.

It is the warmest society that has crossed the Sands of the Desert, or singed a candidate for many decades.

And for all good things let Allah be praised.



## VIII.

### THE STORY OF DAMON AND PYTHIAS

*"As the sacred temples are the places of religious rites, so the faithful hearts of such men are like temples filled by a special divine influence." — Valerius Maximus.*

THE question is often asked, "Who were Damon and Pythias? Were there ever such men living, and if so, then why do we not read of them in history?" It is in answer to this that the following short sketch is written. History only records events that affect the whole country of which it treats, and the reason we do not read of these two of nature's noblemen is, that the event which made them famous was of a private nature and unconnected with the history of the times. The incident would never have been known had not Dionysius the Younger, after his exile to Greece, entertained his friends there with the story. For him to have thought it worth while to relate the event at all, shows that at the time it must have created a profound impression upon all who saw or heard of it. It certainly excited the admiration of those to whom Dionysius told it. Among his hearers was Aristoxenus, a voluminous writer, whose works have been lost, and we only know of them by their being quoted by other and later writers, and thus did the story of Damon and Pythias come down to us.

68. There are two phases of this story, one of fiction and the other of history. The fictitious phase is in the form of a drama written by John Bannine, an Irishman, and first produced in London at Court Garden Theatre, on May 28th, 1821. In it the main facts are adhered to and followed to the end; but it is hedged about with all the license that poets and playwrights are allowed. Consequently we have an account so garbled by omission here and addition there, that it is doubtless far from being the original story; but, as it was from this narrative of Damon

and Pythias that the order of Knights of Pythias took its rise, we will first give the story as contained in the drama, and then tell what Aristoxenus said while quoting Dionysius.

#### DAMON AND PYTHIAS IN FICTION.

69. In the summer of the year 405 B. C. three friends, Publius, Vecius and Caius, met in the streets of Syracuse and discussed the question that was occupying the minds of all, the rumor that the life of Dionysius was threatened, and that a bodyguard for him had been recommended. Caius reminded the others that the bodyguard would be against the law. In the course of the conversation, Caius informed them that an officer had been seen trying to bribe some private soldiers to bind themselves to the personal service of Dionysius, and that Damon, a Senator, who happened to be standing behind a pillar, overheard these remarks, and, stepping forward, charged the plotter with treachery to the state. This occasioned a bitter quarrel, which might have had a serious ending had not Pythias, an officer of the Army and a friend of Damon, approached and diverted it by wise counsel. The next day dawned fair and beautiful. In one household there were early risers, for it was the wedding day of Pythias and Calanthe. The bride had risen at the first flush of day and was standing gazing at the beauties of the scenes around her, when her maids came to prepare her for the nuptials. They cast aside her maiden robes, put on her garments of wifehood, and led her to meet the bridegroom.

In the meantime, Damon had passed a sleepless night, busy with thoughts of his country's dangers. Liberty was threatened, the rights of the people violated, and the law set at naught. He felt, as one of the guardians of state, that he ought to warn all his fellow senators against the demand of the tyrant Dionysius for an armed guard, even if it cost him his life.

Having made up his mind, he serenely took his accustomed place in the Senate and awaited events. The usual routine of business having been completed, the motion was proposed that Dionysius be allowed a bodyguard. Damon then arose, and, in a most eloquent speech, denounced the proposition as against the law, and called upon his fellow senators to uphold the law and

stay this peril; "Beat back this usurping force and let ambition hide its head when freemen speak." Dionysius stopped him, sent him to prison and condemned him to death. Then there arose a cry through the tumult that ensued, and Pythias forced his way through the crowd to the tyrant, and told him that as he stood by the altar waiting for the words which were to make Calanthe his wife, he heard that Damon was to die, and had hastened hither, for he was Damon's friend. He begged the tyrant to grant Damon time to see his wife and child before he should die, and offered himself as a hostage for his friend's safe return. After hesitating for some time to grant this mad request, as he deemed it, for, he said, "Friendship is bought and sold by special favor," Dionysius gave Damon six hours respite, Pythias being bound and sent to prison.

Soon afterward, while under the peaceful influence of his benevolent thoughts, Pythias was visited in his prison by Dionysius, who entered in disguise and called himself Fannius. He told Pythias that Damon would not come back, that his child's tears would keep him at home, but that he, Fannius, would help him to escape. Pythias answered, "Lighter would be your task to stay tomorrow's sun than for Damon to break his pledged word," and "As free from peril do I stand as a babe that sleeps on his mother's breast."

Seeing that he could do nothing alone, Dionysius sent Calanthe to urge her lover to escape. For this purpose he placed a ship at her disposal, and told her that he had ordered his guards to prevent Damon's return. But all to no purpose; Pythias would not break his word. "Honor was more to him than life."

The time draws near—is at hand—and Damon has not returned! The headsman's axe is uplifted, when there is a shout from the populace, and Damon comes running just in time to save his friend. Damon's servant had slain his horse to prevent his return.

70. Such is the story as told in fiction, and now let us hear what history has to say. As before stated, the historic accounts are all taken from the writings of Aristoxenus, who received



the story from Dionysius the Younger, son of the Dionysius of the story, who became tyrant after his father's death, but was afterwards deposed and exiled to Greece. Here he met Aristoxenus, to whom he told the story of Pythagoras, and who had retold it in a book, which has long been lost, but which was still in existence as late as the time of Julian the Apostate, Emperor of Rome, which reign was during the lifetime of Iamblicus.

## DAMON AND PYTHIAS OF HISTORY.

71. The translations below will tell their own story. They are copied in full, by the kind permission of Gen. J. R. Carnahan, U. R. K. P., from "Pythian Knighthood." The first was written in Latin by Cicero, who lived in the first century, B. C. He says,

"Damon and Pythias, two of the followers of Pythagoras, were so closely attached to each other that when Dionysius, the Tyrant, ordered one of them put to death on a certain day, and the party condemned begged respite for a few days, so that he might go home to attend to his own before he should die, the other voluntarily became his substitute, to die in his place if he did not appear. At the time appointed the condemned returned to meet his fate. Thereupon the tyrant was so much amazed at their extraordinary fidelity that he sought to be admitted as a third in their friendship."

On another occasion Cicero writes,—

"How low was the estimate which Dionysius placed upon those friendships which he feared would fail, he shows by what he says of those two disciples of Pythagoras, Damon and Pythias, for, when he accepted one of them as a substitute for the other, who was doomed to die, and when the other, to redeem his surety's life, had promptly returned at the hour appointed for the execution, Dionysius said to them, 'Would that I could be enrolled as your third friend.' How unhappy was Dionysius' lot to be thus deprived of the communion of friends, the social intercourse and familiar converse of daily life."—*Cicero, Tusculan, Bk. V., Ch. 22.*

72. The second historian to write this story was Diodorus



Siculus, a Greek, who wrote after Cicero and a little before the time of Christ, and like Cicero, probably took his account from Aristoxenus. He says:

"Phintias, a certain Pythagorean, having conspired against the Tyrant, was about to suffer the penalty. He sought from Dionysius an opportunity to arrange his private affairs as he desired and he said that he would give one of his friends as surety for himself. As the despot wondered whether there was such a friend, who would put himself in the Bastile in his stead, Phintias called a certain one of his companions, Damon by name, a Pythagorean philosopher, who, nothing doubting, immediately became substitute for Phintias. Thereupon some commended the extravagant regard existing between these friends, while others, indeed, condemned the rashness and folly of the substitute.

"Now, at the appointed time, all the people assembled, eager to see whether he who had made this recognizance would keep his pledge. Indeed, the hour was already drawing to a close, and all had given up Damon in despair when Phintias, having accomplished his purpose, came running at full speed at the turn of the critical moment, just as Damon was being led away to execution. At this manifestation of a most remarkable friendship Dionysius revoked the sentence, pardoned all concerned and called on the men, Damon and Phintias, to receive himself as a third into their friendship."—*Diod. Bk. X, Ch. 4.*

73. Valerius Maximus, a Roman historian, contemporary with Diodorus, writes as follows:

"Damon and Pythias, having been initiated into the sacred rites of the Pythagorean society, were united together by such strong friendship that when Dionysius, the Syracusan, proposed to kill one of them, and he had obtained from him a respite, by which, before he should die, he might return home and arrange his affairs, the other did not hesitate to become surety for his return to the tyrant. He who was free from danger of death in this way submitted his neck to the sword; he who was allowed to live in security risked his head for his friend. Therefore all, and especially Dionysius, watched the result of this new

and uncertain affair. When the appointed day approached and he did not return everyone condemned the surety for his rash folly; but he declared that for himself he did not at all doubt the constancy of his friend. However, at this moment, even at the hour determined by Dionysius, he who had received the respite returned.

"The tyrant, admiring the disposition of both, remitted the punishment of the friend, and, moreover, he requested that they would receive him into their society of friendship, as a third member of the brotherhood, as the greatest kindness and honor. Such friendship, indeed, begets contempt for death, is able to break the charm of life, to make the savage gentle, to repay punishment with kindness, and to transform hatred into love. It merits almost as much reverence as the sacred rites of the immortal gods; for while these preserve public safety, that conserves private good, and as sacred temples are the places of religious rites, so the faithful hearts of such men are like temples filled by a special divine influence."—*Valerius Maximus, Liber XIV, Ch. 7, Ext. 1.*

74. Porphyry, a Greek philosopher, who wrote in the third century after Christ, and who says he followed the account of Aristoxenus, as quoted by Nicomachus, a Pythagorean of Gerasa, who wrote during the reign of Emperor Tiberius, writes the next account.

"Pity, and tears, and all such, these men, Damon and Pythias, excite; this certainly is admitted. Now this is the account, as well of the flattery, and of the entreaty, and of the prayer, and of all such as these. When on a certain occasion some having said that when the Pythagoreans were apprehended they did not stand to their pledge to one another, Dionysius, wishing to make trial of them, thus arranged: Phintias was seized and brought before the tyrant; then accused that he had conspired against him; indeed, he was convicted of this and it was determined to put him to death. Then he (Phintias) spake, that since it had thus happened to him, at least the rest of the day should be given him, in order that he might arrange his own private affairs, and also those of Damon, who was a companion

and co-partner with himself, and he, being the elder, much of what concerned the management of their business was referred to him. When asked that a substitute be furnished he offered Damon, and Dionysius, having consented to this, sent for Damon, who, having heard what had happened, became surety and remained until Phintias had returned. Then, indeed, Dionysius was astonished at these results. But they, who from the beginning had prosecuted the trial, jeered Damon as having been entrapped. Yet, when it was about the setting of the sun, Phintias came back to be put to death. At this all were astonished. Then Dionysius, having embraced and kissed the friends, requested them to receive him as a third into their friendship; but though he very earnestly besought it, they would by no means agree to such request. This much, indeed, Aristoxenus declared he had heard from Dionysius himself (meaning Dionysius the Younger). — *Porphyry, Life of Pythagoras.*

75. The fifth and last writer to quote this story is Iamblicus, a Greek and a pupil of Porphyry, who also wrote a life of Pythagoras; he derived his version also from Aristoxenus. He lived in the reign of Julian the Apostate, Emperor of Rome, A. D. 361-363.

“When Dionysius, having been expelled from his tyranny, came to Corinth, he often entertained us with the particulars touching the Pythagoreans, Phintias and Damon, and the circumstances under which one became surety for the other in a case of death. He said that some of those who were familiar with them frequently misrepresented the Pythagoreans, defaming and reviling them, stigmatizing them as imposters, and saying that their temperance, their gravity and their confidence in one another were assumed, and that this would become apparent if any one should place them in distress or surround them with disaster. Others denied this, and contention arising on the subject, recourse was had to artifice.

“One of the prosecutors accused Phintias to his face of having conspired with others against the life of Dionysius, and this was testified to by those present, and was made to appear exceedingly



probable. Phintias was astonished by the accusation, but when Dionysius declared unequivocally that he had carefully investigated the affair and that Phintias should die, Phintias replied, that since it had fallen to him to be thus accused, he desired that at least the rest of the day might be allowed to him, so that he might arrange his own affairs and also those of Damon; for these men collected the vintage from all around into wine cellars, and disposed of it in common, and Phintias, being the elder, had assumed, for the most part, the management of their domestic concerns. He therefore requested the tyrant to allow him to depart for this purpose, and named Damon for his surety. Dionysius was surprised at his request and asked whether there was such a man who would risk death by becoming surety for another. So Phintias requested him to send for Damon, who, on hearing what had taken place, said he would become sponsor for Phintias, and that he would remain there until Phintias returned. Dionysius was deeply impressed by these results; but those who introduced the experiment derided Damon, as being left at the lurch, and mocking him, said that he would be devoted as a stag to sacrifice. But when it was already about sundown Phintias came back to be put to death, at which all that were present were astonished and overpowered. Whereupon Dionysius, having embraced and kissed the friends, requested that they would receive him as a third into their friendship, but they would by no means consent to such a thing, although he earnestly besought it.

"Now, indeed, Aristoxenus relates these things as having learned them from Dionysius himself."—*Iamblicus, Life of Pythagoras*, p. 233.

76. In summing up these accounts we find that Damon and Pythias were partners, conducting the business of wine merchants in Syracuse. Pythias was the managing partner and had charge of the books and accounts. In all probability they were both bachelors and belonged to the Pythagorean Brotherhood. Dionysius, wishing to test their sincerity of the professed friendship, arranged to have a false charge of treason served upon Pythias. When, having been tried and sentenced to death, he asked per-



mission to have the rest of the day to put his business affairs in order, and offered Damon as an hostage during the time, Damon was called, and learning the reason, gladly offered himself. It does not appear that he was imprisoned or otherwise mistreated. To the surprise of all, Pythias returned, and Dionysius not only granted free pardon, but asked them both to receive him as their friend, too.

In the above accounts it was Pythias who was condemned to death, and not Damon, as is given in the drama, and while the play makes Damon a married man, Cicero and the other historians say that both were bachelors.

## IX.

### THE LIFE OF PYTHAGORAS

*"Dear youth, I warn you cherish peace divine  
And in your hearts lay deep these words of mine."*

*—From a sacred song of Pythagoras.*

**D**IOGENES LAERTIUS, who is believed to have lived about the end of the second century of our era, gives a fuller account of the life of Pythagoras than any other of the ancient writers. He says that there were four men of that name living at or near the same time. One was a native of Crotona, who seems to have been a ruler, for he gained great tyrannical power; a second was a Phliasian, an athlete and a trainer of wrestlers; another was a native of Zacynthus, while the fourth was "this our philosopher to whom belong the Mysteries of Philosophy, and in whose time that proverbial phrase 'Ipse dixit' was first introduced into ordinary life."

Men of the same name are also mentioned, too, by other writers, among whom we find a sculptor of Rhodes, another sculptor of Samos; an orator of no mean reputation; a physician who wrote a treatise on squills and essay on Homer; and a historian of the Dorian Greeks.

78. Pythagoras was a man gifted with a great thirst for knowledge; a great reformer, and a "wonder worker." One of his biographers describes him as being the favorite, and even the son, of Apollo, from whom he received his doctrines by the mouth of the Delphian Priestess. He is recorded as having said of himself that he had formerly been Athalides, son of Mercury, who desired him to select for himself any gift he pleased except immortality. He asked that he might preserve the memory of what had happened to him. This was granted, and when he died and his soul had passed into the body of Euphorbus, he remembered all that had taken place.

The transmigration of souls, or the passing of the soul after death into some other body, either animal or vegetable, was said by Pythagoras to have come also from his god-father, Mercury. After existing for a time as Euphorbus, his soul passed into Hermotimus, thence into Pyrrhus, a fisherman of Delos, and when Pyrrhus died he became Pythagoras. It is said he had a golden thigh, which he displayed to an assembly of Greeks at Olympia; that at one time he was seen at Crotona and Metapontum at the same time.\* He was also reputed to be able to tame wild beasts at a word.

79. The actual facts in the career of Pythagoras are very meager and it is difficult to cull the truth from the mass of mythical tradition that exists. The following, however, is probably as near the truth as it is possible to obtain:

Pythagoras was born about the year 580 B. C., and was a native of Samos, one of the principal and most fertile of the islands in the Aegean Sea, famous at that time for its navy, its industry and its commerce. He was the son of Muesarabus, a stone cutter or seal engraver, and seems to have been the youngest of three brothers. He married Theano, daughter of Brontinos; of Crotona, by whom he had a son and daughter named respectively Telanges and Damo. The earlier part of his life was spent in study and preparation for his later work. His home, during that period, was at Samos, where he became a pupil of Anaximanda; a fellow pupil in the same school was Heraclitus, whose works are the only contemporary writings, now extant, giving testimony of the life work of Pythagoras, and who says of the Philosopher, "He was the most learned of all other men in history; has practiced research and inquiry more than all other men and from their writings he thus formed his own wisdom, and extensive learning and mischievous art."

This invective, the result of cynicism, is amply atoned for by the numerous train of disciples, who have admired and lauded

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\*Crotona lies on the east shore of lower Italy, Metapontum some one hundred miles north, while Syracuse is in Sicily, about the same distance south.



to the utmost their great master, and whom posterity has honored like a demigod.

80. During the first part of his career he made several distant journeys in search of knowledge. Diogenes says, "He quit-  
ted the country and got initiated into all the Grecian and barbarian sacred mysteries." As a mathematical student he visited Egypt, which was then the cradle of that science, and as he carried with him letters of introduction he was enabled to obtain access even to the "holiest part of their temples." He learned the Egyptian language, and becoming initiated into the priesthood of that land, it can scarcely be doubted "that he borrowed from the priesthood all kinds of practices that have ranked as distinctive features of his foundation." And most probably he obtained his belief in the transmigration of souls from that source.

81. It is doubtful whether Pythagoras ever saw the City of Babylon, though Diogenes asserts that he associated with the Chaldeans and with the Magi. He visited Crete, and descending into the sacred Idean Cave, he "learned all the secrets and mysteries of the Cretan gods." In like manner he visited and studied the religions, manners and customs of the Phœnicians, Jews, Brahmans and the Druids of Gaul. Thus he "had attained the knowledge of ages;" and the arts of ancient Egypt, the science of Arabia, the philosophy of Phœnicia, the lore of the Chaldean Sages, and the occult mysteries of the Persian Magi became to him an open book.

82. Having completed his travels and studies he returned to Samos; but finding the island under the rule of the tyrant Polycrates he looked about for a more suitable locality in which to commence his experiment of reform.

83. The second part of his career began with his removal from his old home in Samos to southern Italy, where he found in a Greek colony of Crotona, (or Croton) a place suitable for his enterprise. Here his work made him famous, and the influence of his teaching was felt for centuries after by those schools of thought that sprang up throughout the Grecian Republic and her colonies, and here he became the centre of a

widespread and influential organization, which had for its aim that of a religious Brotherhood and an Association for the Moral Reformation of Society. The colony of Crotona had formerly been noted for its healthy locality, excellent physicians and powerful athletes, but at the time of Pythagoras' visit it had fallen into decay, having been defeated in battle by its old time enemy, the Sybarites.

84. Finding in the depressed spirits of the inhabitants an excellent soil upon which to sow his seed of moral, religious and political innovations, he founded the Brotherhood, which consisted of both men and women, with distinct and recognized degrees of membership. The discipline of the order was of a strict, aristocratic nature, and entirely out of keeping with the democratic spirit of the Greeks.

85. The aim of the order was the moral education and purification of communities. Its members were required to cultivate abstinence and the habit of silence; while explicit obedience to the Master was enjoined. The brothers put all their possessions together in one store and used them in common; they were forbidden to kill animals, or eat flesh, and were only allowed to eat food that did not require cooking; water was the only beverage.

86. For five years the neophytes kept silence, doing nothing but listening to discourses, and not seeing the face of Pythagoras until they had been approved and admitted into full membership. Another of the requirements of the Pythagorean Brotherhood was fidelity to friends, the feature that Damon and Pythias so thoroughly learned, and which they so perfectly exemplified in their after life, and to which the Order of Knights of Pythias owes its existence. Thus, we find, some twenty-five hundred years ago, in a land of heathenism and idolatry, that Pythagoras taught to a small band of earnest men and women — about three hundred in number, says Diogenes — that beautiful lesson of friendship which, five hundred years afterwards, was taught by the Supreme Chancellor of the Universe, and now found in the Book of Law upon our altars. "What more can a man give than he give his life for his friends?"

Such were some of the rules of the order. The members, we are told, were men of practical efficiency of both body and mind, and although held together by strict rules, they were not thoroughly ascetic nor narrowly monastic.

87. The result of this reform in Crotona was widespread; it caused a revival of public spirit and brought out a strong aristocratic government. Crotona soon regained her old prestige, her arms were successful against her enemies, and the influence of the Brotherhood extended to other cities. Then occurred the uniting together of these social and religious aristocrats, who entered the arena of politics, and by gradually assuming an arrogant tone toward the populace, which caused a bitterness to arise between them, they brought about their own downfall. The first reaction took place during the lifetime of its founder. An adverse party arose in Crotona, under the leadership of Cylon, which disputed the allotments of the conquered territories. Pythagoras then withdrew from that city and went to Metapontum. Here he resided for ten years and died at the age of eighty years, about 510 B. C. The Order, however, continued in existence until a more powerful organization, called Democrats, succeeded it by stamping it out with violent measures. The meeting houses of the Pythagoreans were everywhere sacked and burned. The "House of Milo," in Crotona, was surprised, and some sixty of the leading members slain. But the persecution of the Brotherhood did not stamp out the enthusiasm of all the Pythagoreans, as the Order continued to spread in Greece proper, where it flourished for a while, then quietly dwindled down and finally became extinct.

88. The teachings of Pythagoras, however, were found among the Essenes, a Jewish sect, who lived in Palestine in the time of Christ. Dr. Riggs, in his *History of the Jewish People*, speaking of the Pythagorean origin of the Essenes, says,—

"But the striking similarity of Pythagorean ideals with those of the Essenes, and the long continued presence of Greek influences in the land, make this explanation of its origin plausible. Pythagoreanism shares with Essenism its aspiration for bodily purity and sanctity, its lustrations, its simple habits of life apart



from all sensual enjoyments, its high estimate of celibacy, its white garments, its repudiation of oaths, and especially its rejection of bloody sacrifices, also the invocation of the Sun, and the scrupulosity with which all that was unclean was hidden from it, and, lastly, the dualistic view of the soul and body." (Schurer).

89. To undertake to explain the philosophy and teachings of Pythagoras would require more space than can be allotted here, but enough may be said to give the reader a limited idea of what the philosophy contained. The Pythagoreans, having studied the science of mathematics, fancied that they had found the archetype of all things in numbers. They say that all things are numbers or that numbers are the very essence of everything. It was asserted that the principles of numbers were the principles of being, and that the whole heaven was a harmony and number. As Ten was the perfect number, so there were ten first principles, ten pairs of contraries,—finite, infinite; odd, even; unity, plurality; right, left; male, female; rest, motion; straight, crooked; light, darkness; good, bad; square, oblong; numbers were odd and even, one being both. The odd was finite, the even infinite. Then one becomes the Deity, the principle of all things; two, the principle of variety and difference; three, the union of one and two; four, the perfection of mere difference, and ten, the perfect number and complete organic unity and harmony of the world. Number, then, became the great, perfect, and omnipotent; the principle and guide of divine and human life.

90. Such a proposition sounds strange, but truth prompted it, for it is number, or a definite mathematical relation, that separates one thing from another, and so, in a sense, makes number things. Understanding is developed by the study of mathematics, and becomes the organ of knowledge; musical harmony depends upon the numerical proportion of the length of the strings.

"Qualities arise out of the properties of bodies when they are considered in relation to human purposes. The essentials of properties are unity, extension, speed, persistence, and consciousness, which under relations give rise to properties that can be

measured, which are designated as quantities. These quantities are numbers, space, motion, time and judgment.

"Number is many in one, and the enumeration of the many is the measuring of the number contained in the sum, which is unity.

"The second quantity is space; its essential is extension, but many extensions give rise to relative position, and positions can be measured. Hence, extension and position constitute space, and space is a quantity that can be measured.

"Speed is the essential of motion, but the same particle in motion traverses a path. Motion, therefore, is speed and path, and can be measured in terms of space. Speed and path constitute motion. Therefore time is quantity.

"The essential of time is persistence, but the relation of time is change; a portion of time from one change to another can be measured. Thus persistence and change constitute time, and time is a quantity.

"The essential of judgment is consciousness of self. Its relation to others is reference about others. When consciousness is aroused by another, and by inference a judgment is produced by that other, it can be measured.

"As essentials are developed into mathematical properties called quantities, so again quantities are developed by incorporation into classified properties or simply properties.

"Quantities and properties are reciprocal. Number, space, motion, time, and judgment are qualities that can be measured. Kind, form (space), energy (motion), causation (time) and consciousness are properties that can be classified. The quantities that can be measured and the properties that can be classified are the same things considered from different standpoints; one is reciprocal of the others."

Thus we see that although Pythagoras carried his doctrine to extravagant ends, there was a substratum of truth in it.

The teachings of Pythagoras were also of the heavens and the planets, music, and the harmonic system. He declared the earth was round and revolved upon its own axis. He was the first to find out and teach that the square of the hypotenuse of a right-

angle triangle was equal to the squares on the other two sides. This discovery so pleased the philosopher that he sacrificed one hundred oxen and gave a great feast.

91. But the doctrine most closely associated with Pythagoras was that of the transmigration of souls. The bodily life of a soul was an imprisonment suffered for sins committed in a former state of existence. At death the soul reaped what it had sown in life. The reward of the best was to enter into the highest and purest regions of the universe, while darkest crimes received their punishment in Tartarus, an underground prison with iron gates, as far below the earth as heaven is above it.

But the general lot of the souls of the dead was to live again in the body of some other man, animal or plant, the nature of the bodily prison being determined by the deeds done in the life just ended.

92. Pythagoras is said to have been the first to proclaim that friendship is equality; the first to discover the principles of geometry; the first to announce separate life of the individual soul; and the first to introduce measures and weights.

Diogenes says that in his time, there were three volumes written by Pythagoras in existence; one on education, one on politics, and one on natural philosophy; and that several other books had disappeared, among which was a sacred poem, the first two lines of which are quoted below the title of this sketch.

In this brief sketch we have gained some better knowledge of one of the most conspicuous characters of our Order, and something of his works. And we have been able to see that it was not without reason he has been made to say: "Centuries before your eyes were open to the light of day, I had attained the knowledge of all the ages."



## X.

### THE ISLAND OF SICILY

*"The pasture lands of the Oxen of the Sun."*

**S**ICILY is an island lying off the southwest coast of the Italian Peninsula. It divides the Mediterranean Sea into two parts, the eastern and the western. In the early times, when the countries bordering this sea constituted the whole known land, Sicily was the center of the world, and this geographical position led, necessarily, to its historical position as the meeting place of the nations, and the battlefield of the contending peoples.

94. All the nations and powers that have dwelt around the Mediterranean Sea have had some part in the history of this island, and all the languages of the then known world have been spoken in it. It has never been the seat of any one nation, but a part of all, sometimes as a dependency and sometimes as an independent nation. It was not only the battleground of rival nations, but of rival religious creeds. In two separate and distinct periods it has been the battlefield of the Aryan and Semitic races, i. e., of the Aryan Greeks and the Semitic Carthaginians. In later times it was the principal locality of the battles between Christianity and Islam. It has one of the longest and most unbroken histories in Europe. It had two most brilliant periods in its history, one ancient and one modern, but both alike came about by similar causes. This cause is found in the geographical character of the land.

95. Sicily is the largest island in the Mediterranean Sea, and, as stated above, was the center of the then known world. We know that at one time it was joined to the mainland of Africa, having been an extension of the northeast portion of Tunis; and tradition asserts that it was formerly joined to Italy. Geology tells us, too, that in old geological times the Mediterranean

was composed of two great lakes, and that the island of Sicily is the only remnant of the land that once joined the continents of Europe and Africa, and separated the eastern lake from the western. It lies close to Europe, with a narrow but deep strait separating it from Italy; while the sea which separates it from Africa is wide and comparatively shallow.

Being thus on the highway between the east and west, and forming a bridge across the waters from Europe to Africa, it became the centre of strife between the east and west, and between the religions accepted by the eastern and western nations. As long as the lands around the Mediterranean comprised the whole European world, Sicily, the central land of them all, had an importance that no other lands possessed, and the possession of it caused it to be the battlefield of the world.

96. To sum up the history of Sicily in a few words, — It was the central land of the Mediterranean Sea; it was the central land of Europe; as such it became the battlefield of nations and creeds, and a prize for which Europe and Africa both struggled. The first struggle was between the Greeks and Phœnicians (Carthaginians). The victory was with Europe, and the island was incorporated within the domain of Rome, where it remained until the second strife came between the Roman-Greeks and Saracens. Again Europe was victorious and the Norman kingdom of Sicily was established. For some time this was the most flourishing state in Europe. Then, by the discovery of the outer world, Sicily lost its central position, and its greatness and its history became merged into that of other countries, especially of Italy, to which it now belongs.

97. The Phœnicians and Greeks were at one time the only nations so far advanced in their civilization as to be able to plant colonies in distant lands. The Phœnicians were the first in the field; they had colonized the coast of the Mediterranean on both sides of the sea, at different places as far as the Pillars of Hercules, and had even penetrated beyond. Among these colonies were several on the northwest coast of Sicily. Long afterwards the Greeks came and planted the eastern coast with their colonies.

98. The colonists, both Phœnician and Greek, drove the primitive inhabitants inland. These people were found to be of three nations. The names of two of these nations are so much alike that one is tempted to think they are different forms of the same name and yet they are always spoken of as wholly distinct. They are the Sicans and the Sikels, each of which in turn gave its name to the island. It was first Sikonia and then Sikelia or Sicilia. The Sicans claimed to have emigrated from Spain, and were evidently of that non-Aryan race that were the first-known inhabitants of southern Europe, and of which the Basques of Spain are now the only survivors. The Sikels came to the island in the eleventh century B. C. from Italy, about three hundred years before the Greek settlements, and are supposed to have been an undeveloped Latin people. They drove the Sicans toward the west, where they afterward came under the control of the Phœnicians, while the Sikels remained in the eastern part of the island, and not only came under the influence of the Greeks, but gradually became practically Greeks themselves. They spoke the Greek language, adopted Greek manners and were reckoned as Greeks by the early historians.

The third nation called themselves Elymians, and claimed to be descended from the Trojans. Little is known of them or their language. They were celebrated for their great temple, on Mount Eryx, in the northwestern corner of the island. Neither Phœnician nor Greek was able to conquer the whole island, but instead of conquest came influence; both nationalities largely influencing the native races, and in the end, without formal conquest, the whole island became practically Greek.

99. The highroad from the eastern to the western part of the Mediterranean passed along the western shores of Sicily, and therefore it was on the western and contiguous southern coasts that the Phœnicians planted their colonies, the chief of which were Motya, Solous, and Panormos, all strong posts on the western shore. The modern Palermo was a Phœnician city, and under their rule and that of the Saracens, it was the chief city of the island, and remained to be the capital under the Norman kings. Thus the western part of the island was the land



of the Phœnicians, Sicans and Elymians, while the eastern part was the land of the Greeks and Sikels.

100. But we must pass on to what is more interesting to us, the foundation of the Greek colonies, of which Syracuse was one.

In 735 B. C. an expedition set forth from Chalkis, one of the chief seaport towns of Greece, and established the first Greek colony in Sicily, naming it Naxos. It was situated on the eastern coast, near the southern entrance to the Straits of Messina. They drove out the Sikels, took what land they wanted, and built their town and fortified it. A part of the old walls may still be seen. The colony did not last long, however, for about three hundred years afterward it was swept away and never rebuilt.

101. The next year, 734 B. C., a Dorian City was founded, which was the most important of all the colonies of Greece. Syracuse was planted by the city of Corinth, and, as it was allowed from the beginning to retain its perfect independence, it continued on the best of terms with the mother city. It was built on the Island of Ortygia, and contained the spring of Arethousa (Note 1). The island lies close to the mainland of Sicily and was joined to it, sometimes by a bridge, sometimes by a mole. Opposite this island, which projects into the sea towards the south, is a perinsula pointing northward. These two points enclose on their west a bay called the Great Harbor. On the north of the island, indenting the mainland, was a smaller bay, this one being called the Little Harbor. It had consequently the best position of all the Greek Colonies. The city soon grew and spread outside the island and up the hills to the north and west.

102. In B. C. 729 Naxos sent out two parties who planted

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NOTE 1. Spring of Arethousa. In the Island of Ortygia was a fresh spring of water very near the sea; not far off, in the sea itself, was another spring, bubbling up in the midst of the salt water, and so the story grew that the maiden Arethousa was pursued by the river God. She prayed to her mistress, who turned her into a fountain. Her waters ran under the sea until they turned up again on Ortygia and her lover, Alpheios, had followed her with his stream through the waves.

the colonies of Leontenoi and Catina, the latter near the coast, and the former inland in a line with it. Catina has been destroyed many times by earthquakes and eruptions from Mount Aetna, but as many times rebuilt, and is now a larger town than Syracuse. (Note 2). In a similar way Greek colonies were planted all along the coast until the settlement of Zankle (Messana) was completed. This was the last Grecian colony on the eastern coast. Zankle was first founded by a horde of pirates. It was situated on the northeastern end of the island and was afterwards called Messina, which name it still retains in a slightly altered form, Messina. It is a splendid site, on the strait, at the foot of a hill, with a noble harbor, and fenced in with a strip of land in front of it. One legend calls the place, on account of its beauty, "the grazing place of the oxen of the sun." The city has always been prosperous, although it never attained a foremost place among the cities of Sicily.

103. About 689 B. C., the Greeks began to colonize the southern coast, and in succession grew the new cities of Gela, Phintias, and others with which we have very little to do in this inquiry. The settlement of Gela, however, caused Syracuse to move. She was afraid of the southeastern corner being taken by strangers, and, as she wished to retain the whole corner under her own influence, began to send out settlers and plant outposts along the south and round the corner to as far as Kamarina, thus controlling the whole corner of the island.

Meanwhile the inhabitants of Zankle had spread around the northeastern corner, and thence along the north coast to the cities of the Phœnicians, Sikans and Elymians. The most easternly city was Himera; while on the southern shore the city of Silenous held a similar position.

In 599 B. C. was founded Akragas (Agrimentum or Gergenti). Situated in the central portion of the southern coast, it had a large trade with Africa, grew rich and powerful, and although

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NOTE 2. The Pious Brethren. At the first eruption of Mt. Ætna after the foundation of Katane, Amphimonos and Anapios, two brothers, were carrying off their parents on their shoulders. When they came to the lava it parted and allowed the Pious Brothers to escape in safety.

never a naval power like Syracuse, was easily the second city in Sicily, as Syracuse was the first. A greater number of temples, more or less preserved, can be seen there than in any other part of the island, among which is the fallen one of Zeus Olympios, the greatest in Sicily.

104. Thus, in one hundred and forty years, the greater part of the coast of Sicily became occupied by the Greek colonists, The Phœnicians and their allies kept their own corner in the northwest. The independent Sikels were located in the interior and a large part of the central portion of the north coast.

105. One more attempt, however, was made by the Greeks to plant a colony, and that in the very heart of the Phœnician territory, near the city of Lilybaion. In the war which followed the Greeks were defeated and Pentathlos, the leader, was killed. His followers sailed around the northwest corner of Sicily, to the Lipari Island, and there settled, calling the city Lipara, which has ever since been an inhabited town.

106. For about one hundred years there was comparative peace in the island, and then the Phœnician cities came under the influence of Carthage. Up to this time no one city materially interfered with the other, but all lived on terms of friendship. Although the Greek cities were thoroughly independent, they strengthened their hold on the country against the neighboring Sicans and Sikels. Yet Syracuse was easily the first city among them, and when the great strife came and Carthage wished to have dominion over Sicily, she was the only power that could and did successfully resist the Carthaginians and ultimately drove them out. But this belongs to the history of Syracuse, which will be found in the following sketch.



## XI.

### THE HISTORY OF SYRACUSE

*"The largest and most beautiful of all the Greek cities." —  
Cicero.*

**W**HEN the Greek colonies began their settlements in Sicily their government was oligarchical, the family in power choosing the magistracy for itself. The first settlers divided the land among themselves, and these only (the land owners) had the power of voting. Citizenship could only be obtained by inheritance or by special grant. Newcomers had no political rights, and as the old settlers hung tenaciously to their own rights and privileges, there grew up, in and around the city, a vast population who could not exercise the privilege of franchise and were not considered citizens. The citizens intermarried and kept all the offices to themselves. Their numbers grew less. Then these outsiders gradually claimed and obtained political equality with the land owners and formed a true democracy. At Syracuse the old citizens held all the land and were the agriculturists, calling in the Sikels to perform the actual work. The newcomers, now Greek citizens, were the traders.

108. There was at Syracuse, and most probably at the other colonies, a general assembly of all the land owners, as well as a smaller body, the composition of which is not known. We hear, however, of this Senate in a quarrel that is related of two young men of the then ruling class; so fierce was this that the inhabitants took part in it, the land owners taking the part of one and the traders the other. One Senator advised the banishment of both, but this advice was not followed and a fight ensued. The trader-citizens called to their assistance the Sikels, who were the laborers or serfs of the land owners, and together they overthrew the land-owners' government and held Syracuse for themselves. They then formed the first democratic government in

Sicily. This event took place about the first of the fifth century B. C.

109. During this century tyrants began to arise among the Greek settlements. A brief description of what a "tyrant" really was is necessary to understand the subsequent history. The name had a definite meaning, but was not necessarily a term of reproach applied to an unjust ruler. When the lower classes rose up against the prevailing government and overthrew it, they generally named some one as chief magistrate, who became their ruler. Sometimes this ruler was oppressive and took upon himself the powers of a king, and by strengthening himself with a body-guard he became a tyrant. It does not follow that the rule was an oppressive use of power, but simply an unlawful means of gaining it.

110. The first tyrant of whom there is any record was Panaitios, of Leontinoi; and from B. C. 570 to 554 Akragas was ruled by the Tyrant Phalaris, who was the most noted man in Sicily at that time. He took the public money and with it hired mercenaries. He is most famous for having kept a "brazen bull," within which he put his enemies and roasted them to death. He was succeeded by Telemachos, who restored liberty to the people.

111. But the most famous of the tyrants, and one with whom we have more to do, was Hippocrates, tyrant of Gela. His brother, Kleandros, had been tyrant before him, but was killed after a rule of seven years. Hippocrates began his rule by extending his dominions beyond his single city of Gela. He conquered the Sikels and several Greek cities, until his rule extended from the southern shore to the eastern sea, leaving Zankle in possession of the northeast corner, and Syracuse in possession of the southeast corner. He next turned his arms against Syracuse, which he took, but was compelled by Corinth to evacuate. This occurred during the last days of the land owners' rule.

112. Hippocrates died in 491 B. C., and was succeeded by Gelon, who forcibly made himself tyrant. He was a great and wise ruler and soon had complete power over eastern Sicily.

The land owners, having been driven from Syracuse, asked him to help them back again. This he did, but took over the city to himself. It grew rapidly under the administration of Gelon, but only at the cost of other cities, for Gelon brought their inhabitants to Syracuse, so that its populace overflowed into the neighboring mainland. He then gave citizenship to his mercenaries and the settlers from old Greece. His rule was mild, and he won great fame as the champion of Hellas by his victories over the Carthaginians, who, for the first time, tried to gain control over the whole Island of Sicily, but they were so thoroughly beaten that only a few gained their ships and departed, while the rest were either killed in battle, or hunted out of the island. Envoys came from Carthage asking for peace, which was granted, but Carthage was compelled to pay a large sum of money, and build two temples in their own town in honor of the Greek goddess of Sicily.

113. After Gelon's death Syracuse grew wonderfully in richness and power; the tyrants were then driven out, great buildings were erected and comparative peace reigned throughout the land. But there were home troubles yet to be settled. The Sikels and Sicans, who had been trained as soldiers, and who had fought against the Carthaginians, now thought to drive out the Greeks and regain full possession of the island. A battle ensued in which they were defeated. Again, the mercenaries, to whom the tyrants had given citizenship, were becoming too strong and outspoken for the old settlers, and it was decided to disenfranchise those who owed their citizenship to the tyrants. This was bitterly resented, and, after a three years' quarrel, these mercenaries in 461 B. C. were driven out.

114. The cities now returned to the old state of things, each being independent of the other. Their constitutions were, perhaps, more democratic than before, and for the next fifty years they enjoyed comparative peace. Syracuse, herself, had gained in military and naval strength, but now the army and navy were somewhat neglected, so that during the Athenian siege of the city which occurred in the years 415 to 413 B. C., she was greatly handicapped.



115. We have now arrived at the time when Sicily became mixed up with the quarrels of old Greece, whose cities were divided into two great alliances; Sparta at the head of the Dorians, while Athens had her Ionian followers. In Sicily, Syracuse was the leader of all the Dorian cities, while Leontinoi was head of the Ionian. Quarrels sprang up between the Sicilian rivals and Athens sent a small fleet to help her allies. For three years a desultory war was waged, but nothing much effected on either side, although Athens sent over another and a larger fleet to help Leontinoi. Hermocrates, Tyrant of Syracuse, persuaded the Greeks of Sicily to accept a peace which lasted for several years.

116. In 416 a quarrel sprang up between the cities of Silenous (Greek) and Segesta (Elymian) and the latter asked for help from Athens. About the same time, also, Leontinoi asked help against Syracuse. Full of hopeful spirits, a great fleet was sent against the Ionian allies, and had it not been for the dilatoriness of its commander, Sicily would have become an Athenian territory. The force consisted of one hundred and thirty-six ships of war, five thousand one hundred heavily armed, and thirteen hundred light troops, besides thirty horsemen. The great fleet frightened the Syracusans, but as it did nothing but sail back and forth, the fear of it gradually disappeared, and Syracuse had time to prepare for the attack.

117. One day the Athenian fleet entered the Great Harbor, landed its troops, fought and beat back the Syracuse army, but were prevented from following up their advantage by the Syracusan cavalry; after which they sailed away, returning later, however, when a complete blockade by land and sea was effected and the siege began. Battles were fought, walls were built by the Athenians, and counter walls by the Syracusans, but to no purpose, for so bad had the state of affairs become that the latter actually fixed a day to discuss terms of peace when a Spartan ship entered the Little Harbor, and with the news that others were coming. This was the turning point of the war. The Spartan general landed with a small number of men, gained help from the Sikels, and Syracuse, instead of being besieged,

became the besieger, having enclosed the Athenian army by walls. Still, however, the Athenian fleet was so large that for a long time little could be done to close the war. After many hard fights, both on land and sea, the Athenian fleet was destroyed, and the men escaped to land only to be driven from place to place, until out of forty thousand men who landed in camp, only about seven thousand remained, and they were led back to Syracuse prisoners. They were shut up in a stone quarry, where many died, many were sold, some escaped or were set free, and the rest were made to work, while all the generals were put to death.

118. Hérnocrates and the Syracuse ships then went to help Sparta, where they won fresh laurels. In spite of this Hermocrates became out of favor and was banished in 409 B. C. Two years later he was slain in attempting to enter the city; and with him was wounded one who afterward far surpassed all other rulers of ancient Syracuse. This was Dionysius.

During the time of peace which followed these events, laws were passed providing that the magistrates be elected by the vote of the people; a new code of laws was formulated; and this again made of Syracuse a democracy, purer than ever before.

119. The history of Dionysius will be more fully given in another sketch. Suffice it to say here, that he managed to get himself elected, first as one of the generals, then as sole general. Then by another trick he procured the vote of a body-guard, a certain sign that he intended to seize the tyrantship. This he did and entered Syracuse about 406 B. C. as tyrant. The putting down of a revolution and his success in the second invasion of the Carthaginians, confirmed him in his position. His rule lasted thirty-eight years, with success and honor to the city. He extended his dominions and gained for Syracuse the second great period of its history. He made it the most splendid and best fortified of all the Greek cities; its naval power was vastly increased, its docks enlarged, and over two hundred larger and more powerful ships were built. Its navy was the most powerful in the Mediterranean.

120. This great ruler was succeeded by his son, Dionysius the

Younger, who had not the solid worth of his father, but was a weak, good-natured sort of a fellow. Beginning in B. C. 357, he was for three years turned out of his tyranny by Dion. Dion was then slain and Dionysius returned to power, and again oppressed the people until 343, when he was banished to Corinth. The people of the city, torn by factions and conflict and plundered by foreign troops, were so wretched that Greek life seemed on the verge of extinction, while the island was again threatened by Carthage. Syracuse now sought help from Corinth, and Timoleon, one of the noblest of Greek heroes, was sent, and Dionysius sailed for Corinth.

It was during this banishment, that he entertained the Greek historians with the account which they give us of the story of Damon and Pythias.

121. Timoleon was the savior of the city from the downward progress of the previous rule, and Syracuse grew out of her desolation, by the importing of new colonists, and putting fresh life into the old ones, and once more the city became prosperous.

Having again defeated the Carthaginians, and nearly the whole of Sicily now being peacefully in possession of the Greeks, Timoleon retired from public service, but practically he was the ruler of Syracuse to the end of his life, and at his death a splendid monument was raised to his memory by the people of the city.

122. Twenty years later, Agathocles, by the help of the Carthaginian Hamilcar, became tyrant, and afterwards styled himself "King," and Syracuse passed through another reign of terror. He died in 289 B. C., after twenty-eight years of power, and an obscure period followed, being principally noted by miserable revolutions and despotisms.

123. A better time began under Hiero II, who became king in or about 270 B. C. During his reign of fifty years Syracuse enjoyed peace and prosperity. His rule was mild and just; good order was found throughout his dominions, and the people enjoyed a fair amount of self government. It was a time of great public works, the harbors were improved, fortifications built,



and temples erected; Hiero was a firm friend of Rome, and helped her against their common enemy, the Carthaginians.

124. Rome and Carthage had for some time been jealous of each other's power and a war took place known as "The First Punic War" and spoken of at the time as the "War for Sicily." Carthage was now mistress of a great portion of the island, and Rome, now mistress of Italy, wished to possess the large island so near her own peninsula.

The end of the Syracusan independence took place during the reign of Hiero's grandson, Hieronymus. Hieronymus thought best to ally himself with the Carthaginians. The war waged fiercely for twenty-three years, and ultimately the allies were overthrown, and Sicily, with Syracuse its chief city, became a province of the Roman Empire. Its history now becomes merged with that of Rome.

## XII.

### THE RULE OF DIONYSIUS

*"Great souls are not those which have less passion and more virtue than common souls, but those only which have greater designs." — La Rochefoucauld.*

**D**IONYSIUS was the son of Hermocrates (not the tyrant of that name) and was born about the year 430 B. C. He began life as a clerk in some public office, but he seems to have had too restless a spirit to continue long in such an occupation, so we soon find him in the army, which he joined soon after the Athenian siege of Syracuse. He had been in several battles under the leadership of Hermocrates the tyrant, whom he served faithfully. When the tyrant forcibly made his entry into Syracuse, from which he had previously been banished, the people fiercely opposed him. A fight followed in which he was killed, and his followers either killed or banished. A few, however, escaped, among whom was Dionysius, though he was severely wounded. Afterward we find him with the army going to the aid of the city of Akragas. Through suspicion and jealousy, the people of that city accused the leaders of the army of having sold them to their enemies, the Carthaginians. For this and other reasons, the army marched away, leaving Akragas to its fate. Before its fall, most of the inhabitants forsook the city, and about 40,000 persons sought refuge in other towns. The majority of them went to Syracuse, and there accused the Syracusan generals of treason. They were strongly supported by Dionysius, who, in his speech before the assembly, broke the rules governing that body, and was fined repeatedly; each time his fine being paid by a rich man in the audience. The people listened attentively, and it was resolved to depose the generals and elect others in their stead, Dionysius being one of those chosen.

The rich man, Philisos, who was one of the chief historical writers of Sicily (though his writings have come down to us only in fragments) remained a firm friend to Dionysius for a long time.

126. In 406 B. C. Dionysius took his first step toward making himself tyrant. As the next attack from the Carthaginians was expected at Gela, Dionysius was sent to the aid of the general stationed there. He immediately took active part in the politics of the city, and by accusing them of treachery, he procured the condemnation and death of the Geloan generals, and out of their confiscated goods, gave his own soldiers double pay, thereby gaining them as partisans. Afterward going to Syracuse, he accused the Syracusans of having received a bribe from Himilkon. In B. C. 405, the generals being deposed by a vote of the assembly, Dionysius was made general with full power; this being the second step towards tyranny.

127. Now, needing only a body-guard to complete his triumph, and not daring to ask for it at Syracuse, he marched to Leontinoi with all his men under forty years of age, and there, holding a military assembly, told them how a mutiny had sprung up and how the traitors had sought to kill him. He was immediately voted a body-guard of six hundred men, which he soon raised to one thousand. He now became tyrant.

128. In the meantime, Gela was forsaken, and with that city and Kamarina taken by the Carthaginian general Himilkon, there remained not a Greek city on the southern coast. Great indignation broke out in the army and Dionysius' horsemen hastened to Syracuse and shamefully ill-treated the general's wife. When Dionysius arrived he slew or banished all whom he thought deserved such punishment, and became fully master of the city. He then made a treaty with Himilkon, through which Carthage gained dominion of the whole southern coast and a large portion of the northern, in addition to its original territory in the west; the Sikels were to be free, while Dionysius was to be protected in his dominion over Syracuse.

The fact seems to be that either Dionysius did not feel strong enough in his tyranny to struggle against Carthage, and so



adopted this means of securing sufficient time to allow him fully to establish his power at home, or that he had the intention of ultimately freeing all Sicily from its enemies; which to a large extent he was later able to accomplish.

129. Although he never stopped at any means by which he could accomplish his purpose, it does not appear that he took delight in, or indulged in, any wanton oppression, but strictly kept himself from all those excesses that were the means of overthrowing many tyrants. He was the greatest ruler Europe had ever known; his power extended over nearly all Sicily and a large portion of southern Italy. He made Syracuse the largest and most powerful city in the whole of Europe. The thirty-eight years in his reign cover a great space in European history, extending from the latter part of the Peloponnesian War to the rising of the power of Philip of Macedon. During the first eight years he kept peace with Carthage, and strengthened his power in Syracuse and Sicily by building and fortifying.

130. It is said that he bound Syracuse down with chains of adamant. Yet he began disastrously, for in his first war against the Sikels he was very nearly overthrown, and had to call in mercenaries to his assistance. He drove the Sikels away, and then discharged his foreign troops with presents. He next attacked the cities of Naxos, Katana and Leontinoi. He destroyed the first and sold its inhabitants as slaves. Those of Katana and Leontinoi he brought to Syracuse and gave them citizenship. The towns he gave over to the Sikels.

131. Great preparations were now made for a war with Carthage, which was afterward known as the "First Punic War," and while his fortifications and navy were being completed he thought to strengthen his interests by marrying Doris, daughter of one of the chiefmen of Lokroi. On the same day he also married Aristomachus, a daughter of Syracuse. This was utterly against all Greek rule or custom, but he kept them both, treating them kindly, and they lived together on terms of equality. He had a family by each.

132. The First Punic War began in 397 B. C., when Dionysius demanded of Carthage the freedom of all Greek cities in

Sicily, and being refused, the war commenced. The war began in the Phœnician northwest corner of the island. During the first year Motya on the west coast was taken and its inhabitants sold as slaves. The next year the Carthaginians re-took Motya, drove the Greeks back to Syracuse, captured the navy, and Dionysius lost all his previous year's advantage, besides more than one hundred ships and two thousand men. Syracuse was then besieged by the Carthaginians, and it had gone badly with the city had not Sparta sent help with ship and troops. A naval victory was won over part of the Carthaginian fleet, and later on a plague broke out in the swampy camp of their army, and taking advantage of the situation, Dionysius gave battle, completely routed the enemy, and thus brought the war to a close.

133. Sicily now required some attention, and after numerous battles with the Sikels and Carthaginians, we find the island divided between Dionysius and Carthage. Then there was a nine years' peace, and the tyrant turned his attention to Italy. Here he marched through the southern portion, taking several cities, one after another. The inhabitants of some he pardoned and gave their liberty; some he sent to Syracuse and gave them citizenship; and some few, those whom he hated, he sold into slavery and destroyed their towns. But one of his greatest acts of warfare was the siege of Rhegion, the city that spurned him when he sought an Italian wife. To gain an ostensible excuse for declaring war, he called upon the city for supplies for his army, hoping they would refuse, but food was sent. He made sickness the excuse for prolonging his stay, until the Rhegines became tired of sending him supplies and refused all further help. War was at once declared. The siege lasted eight months, during which Dionysius' attempts to take the city by assault were always repulsed. The tyrant had to use the whole of his army before he could reduce the city to such a state of starvation that the gallant defenders no longer had the strength to fight. At the end of eight months Rhegion surrendered unconditionally. The people were sent to Syracuse, and all who could not pay a certain sum were sold as slaves, the others paying their ransom being set at liberty. The whole hatred of

Dionysius was centered upon the brave general who had refused all his overtures and bribes for the betrayal of the city, and after suffering tortures, insults and degradations, he and his whole family were drowned.

134. During the peace that followed Dionysius sent some poems to Delphi, but so great was their hatred of him, the judges would not hear them. Afterwards they gained some inferior prize; and later, the first prize. There is no doubt that Dionysius was a poet of some merit.

135. Dionysius tried to extend his power beyond the Adriatic by planting colonies and forming alliances with others, until Sparta checked his further advance. A second Punic War was undertaken, but this time Dionysius was compelled to pay one thousand talents and lose some of his territory, and in the third war, which occurred some years after, no benefit seems to have been derived on either side.

136. This brought the long reign to a close, for Dionysius, having about the time of the close of the last Punic War, heard his poem had gained the first prize, was so elated that he made great sacrifices to the gods, and indulged in such an excess of wine that a fever set in and he died.

137. We must judge a man by the time in which he lived, and according to that time Dionysius' rule was mild and to some extent just. True it is that some of his deeds were cruel, but less so than those of other tyrants of his age.

During the latter part of his life he became very suspicious of everybody and took great precautions against conspirators, who, he imagined, intended to kill him. He had a cave hewn out of a rock which he then had connected with his room. In this he placed his suspects, so that he could hear all that was said by his victims. This cave was known as the "Ear of Dionysius."



### XIII.

#### THE ARTS OF ANCIENT EGYPT

*"Hail to thee, O Nile!  
Thou showest thyself in this land  
Coming in peace, giving life to Egypt.*

*Shine forth in glory, O Nile.*

*—Hymn to the Nile, by Enna, contemporary of Moses.*

**T**HE British Museum has lately acquired the mummy of a man which may well be regarded as the oldest known body of any human being. It was found buried in an oval, shallow grave on the west bank of the Nile. The body had been treated with a preparation of bitumen. It lay on its left side with hands in front of its face, and its knees drawn up nearly to its chin. The grave was covered with rough slabs of stone, and in it, besides the body, were deposited flint knives and a number of vases, together with the remains and dust of funeral offerings. The style of the burial and of the flint instruments found therein, shows the man to have belonged to the Neolithic or New Stone Age. This will take us back past the period of Queen Elizabeth, through Mediæval Europe and the times of Greece and Rome, past the time of the Pharaohs, and even beyond that of Menes, the first King of Egypt, who ruled about 5004 B. C. We then come to a time when there were two prehistoric races in Egypt, one the conquerors and the other the conquered, out of which sprang the Egyptian race of the earliest dynasties. It was to these ancient races that this mummy belonged. Certain ancient Egyptian documents contain traditions of a race called the Trehennu, who had red hair and blue eyes. This body had distinctly auburn hair.

Such was the beginning of a nation, which, in the time of King Menes, was the most advanced and civilized of the nations

of the world. Egypt gradually grew in strength and power, until about the time that the Israelites settled in the country, when it had attained its greatest strength. It was not until after the accession of Rameses II to the throne that the country began to decline, and the next reign saw the Israelites depart, while the Ethiopians, the Hittites and the Persians were continually at war against it, and its fall was rapid. Then the Ethiopians ruled the country and later Nebuchadnezzar marched against Apries, King of Egypt, and his ally Zedekiah, King of Judah. In B. C. 586 Jerusalem fell, the Egyptians were driven back, and Egypt was overrun by the Babylonian troops and finally conquered. Then the king, Amasis, being allowed to rule as a dependent, and the country being free from foreign attack, seemed to regain courage and Egypt again became as flourishing as ever.

140. Pythagoras was born in 580 B. C., and it must have been about this time (at about thirty years of age) that he visited Egypt to study the arts that were then at their height of excellence; and as much the admiration of the world as now. The greatest attraction of Egypt today is its huge mass of pyramids, its colossal statues, its tall obelisks, its enormous temples, its deeply excavated tombs, and its extensive palaces, but at the time of which we are now speaking, there was another attraction, viz., the high state of culture attained by its priests.

141. The architecture of the Egyptians was of the grand, massive character. There is no single work in existence that equals in mass the First or Second Pyramids. They were built sometime during the Fourth Dynasty. The engineering skill required was great, and the workmanship superb; the stones of which they were built were immense blocks of granite, perfectly squared, and the casing stones were polished on the outside. The Great Pyramid is now 450 feet 9 inches high, and the sides of its present base, 746 feet. It has lost about thirty feet in consequence of the casing stones being torn off. There were three large pyramids and six smaller ones, besides a number of temples and tombs, which with the celebrated Sphinx, clustered together in the district west of Cairo.

The temples at Karnak, the palace tombs at Memphis, and the

quarries with their unfinished work still in place, all show the massive proportions of all their buildings. Of the arts of Egypt, then, architecture claims the first position, all others being subservient to it. The Egyptian temples were not built to contain statues, but the statues were made to ornament the temples, and paints to decorate the walls. But the object of decorating was subordinate to that of commemorating, and, as life after death was the predominating belief of the people, it found expression in the construction and decoration of their tombs, which are as lasting as the rocks themselves.

142. The art of painting was not very far advanced, the pictures being drawn in strongly contrasting colors, yet always dignified, and the colors, being seen only in the bright, glaring sunlight outside, or by dim twilight inside the monuments, were never glaring. The painting of animal forms was more true to nature than were those of the Greeks, who aimed at the ideal.

143. One of the most perplexing questions of this day is the art of irrigation. Congresses are taking place every year in the interest of this question; yet the ancient Egyptians, in the very earliest time of their history, thoroughly understood it, and the most perfect works of ancient irrigation are used to this day, and have been used continually for thousands of years; and though numbers of the old canals have gone to decay, they still leave their traces in the sands of time.

144. The industrial arts were carried on with a high degree of perfection. In the manufacturing of furniture, musical instruments, and the carving of alabaster, the Egyptians showed great skill and taste. There were a great variety of musical instruments; many kinds of harps played with the hands are seen in their pictures, also the lyre played with a picker; the guitar, which many suppose to have been the invention of the Latin races, was in use among these people. The Egyptians played, too, upon flutes, pipes, tambourines, cymbals and drums. The musicians were probably ignorant of harmony, but on account of the number and variety of the instruments used, they must have had a fine ear for music, and good execution. Dances and songs generally accompanied their melodies, and by the pictures we find the dancers were chiefly girls.



145. The art of making linen and woollen goods was well known to the Egyptians, and their workmanship has never been surpassed, as is shown by some of the articles taken from the tombs. The dresses of the women were embroidered in very beautiful patterns. Sometimes we find them ornamented with crewel work. The designs are strange to our eyes, with the exception of one pattern, which was as common then as it is now; and it is curious to find that the common blue-checked pattern of our dimity dusters and house aprons was in general use more than three thousand years ago.

The double stitch, which is now made by our sewing machines, was worked with bone needles by the ancient Egyptian women. Knitting was also a common accomplishment.

146. The earliest specimens of the goldsmith's art, of which we have any knowledge, had their origin in Egypt. Gold and silver objects of beautiful workmanship, and made in the earliest times, have been found. At Thebes a remarkable set of gold ornaments has been discovered, which is 3400 years old, and belonged to Queen Aah-Hotop, the wife of Rameses. The set was found in a mummy case which contained the remains of the queen. Among the various articles were a diadem of gold and lapis lazuli, a square brooch set with precious stones, and a gold boat with silver rowers, upon which was engraved the name of Rameses. We are told by the Greek historian, Pliny, that "Egypt stains silver in order to see her darling Anubis upon the plate; and paints the metal instead of chasing it." It was during their captivity in Egypt that the Israelites learned to work in metals, and were afterwards thus able to make the sacred vessels required for the tabernacle.

147. The art of embalming was one of the most important of all their acquirements. The funeral of an Egyptian was regarded as of more importance than any event of his life time. He who enjoyed a bountiful supply of this world's gifts usually prepared for this event, by having the walls of his tomb painted with the events of his life, and his sarcophagus sculptured. The period of mourning for the dead varied, but was never longer than seventy-two days. During this time, the bodies were embalmed, and to such perfection was this art known, that the bod-

ies are preserved perfect to this day, after being buried for thousands of years, and in the instance quoted in the beginning of this sketch at least eight thousand years have elapsed. After being embalmed, the body was then bound with linen bandages, the last of which was covered by a kind of pasteboard, and painted to represent the future state, and bearing the inscription "The Osiris justified."

148. The most ancient monuments found in Egypt are covered with writings. This fact is one proof of the great length of time between that of the New Stone Age mummy, and that of the Rameses; time enough for men to have so advanced in civilization and culture as to require and to invent a system of recording thoughts and events. The writings on these monuments are in hieroglyphics, the sacred characters of the Egyptians, and about one hundred years before Pythagoras visited Egypt written documents were first produced. All writing up to this time had been inscribed on the rocks or the walls of the tombs and temples, and on the facing stones of the pyramids.

The elements of this hieroglyphic, or picture writing, are composed of a certain number of objects, both natural and artificial, imitated or engraved upon walls or rocks. Each object represents its own vocal sound, as does each letter in our alphabet; this form of writing continued to be in general use until 700 B. C., when documents were needed. The hieroglyphics being too clumsy for business purposes, the characters were greatly simplified, and the hieratic methods came into use. After a further lapse of time, writing was further simplified into the demotic characters, which may be called the alphabet of the ancient Egyptians. The hieroglyphics are written either in columns or in lines; the latter are usually read from right to left, the heads of animals and like signs show from what direction it is to be read, while the later styles are always to be read from the right. In the earliest monuments, the alphabet of the hieroglyphics contained twenty-one letters; some ten were added afterwards, as new sounds were required in the intercourse with foreign nations.

149. The creation of the Egyptian hieroglyphics was due entirely to the inventive genius of Egypt, unless, indeed, La Plun-

geon is correct in his surmises, when he says that Egyptian civilization, arts and sciences were all brought to Egypt by Queen Moo, of the Maya race in Central America. This is the summary of his story — The brother-husband of Queen Moo, after having for several years ruled the Maya kingdom, died. Moo continued to reign as queen. The brother of the Queen revolted against her rule. After a series of battles and sieges, the Queen was driven from her country; she determined to seek protection in the island of Atlantis, which had been peopled by the Mayas. She and her followers sailed for the island, but could not find it, it having disappeared; so she determined to go on further to her brethren in Egypt. Here she was received with joy by the inhabitants, and was made their Queen. She taught them the civilization of their brothers in Maya-land, together with the arts and sciences, and the hieroglyphics.



## THE SCIENCE OF ARABIA

*"Wisdom hath alighted upon these three things — the brain of the Franks, the hands of the Chinese, and the tongue of the Arabs." — Mohammed ed-Damiri.*

THE two Arabias, the "Felix," so named on account of the mildness of its climate, and the "Desert," much less thickly peopled than the former, were inhabited by several different tribes, some of whom lived in towns while others wandered about, changing from place to place as the necessities of their flocks required. The latter lived in tents and booths, and preserved their patriarchal form of government for ages.

Saad Ben Ahmed, who was at one time Cadi of Toledo, in Spain, affirms that "there were two races of Arabs, one of which has passed away, while the other remains still in existence." The former being the people supposed to have inhabited Arabia before the time of Abraham.

151. Both our own Bible, and the Arab's Koran, much of which is of Hebrew origin, claim that the Arabs were descended from Abraham through Hagar, the bond servant of Sarah. One remembers that beautiful and pathetic story of Ishmael, and how he and his mother nearly perished in the desert for want of water, and how this same Ishmael was the father of twelve sons, who became the heads, or princes, of as many tribes of Arabs. Modern research shows us, however, that the inhabitants of Arabia originally came over from Africa by two different routes, each party keeping separate and distinct from the other.

152. Thus the inhabitants were divided into two branches. The first settlements of the country, according to the tradition stories and a few writings that have come down to us, was at the extreme southwestern point of the peninsula, near the present city of Aden, and thence, extending west and north, populating

Arabia Felix with settlements of towns and villages, whose chief occupation was husbandry. These formed the southern branch, or Town People.

153. The origin of the other branch, the shepherds, the wanderers, the "Nomads," is more difficult to determine. The language, customs, and habits of these tribes have a close affinity to those of the south, yet they greatly differ from them, and where there is a difference, it is always of an Asiatic nature. Their pastoral tendencies, their nomadic life, their idioms, clan-nish feelings, etc., are all of Asiatic origin, and directly opposed to the southern Arab's ideas; still the groundwork of both is undoubtedly identical. The probability faintly indicated by tradition is that they entered Arabia as shepherds, from the north-west, crossing the Isthmus of Suez and still traveling eastward, entered the plains of Mesopotamia and Chaldea; and after a long sojourn there, having become influenced both physically and morally by their contact with the inhabitants of those countries, they returned westward to the country already occupied by their more unchanged kinsmen. They did not all return at once, however, but tribe after tribe, according to the pressure brought to bear upon them by their Iranian and Turanian neighbors. In all probability the last contingent to leave the country was the clan to which the prophet Mohammed belonged. This accounts for the second branch of the race, as stated in Biblical narrative, and of tradition. This dual division of the people still continues to exist,

154. The history of the Arabs, before the era of Mohammed, is one of quarrelings and strife. Among the "Bedouins," or dwellers in the open, the quarrels occurred through the stealing of one another's flocks, the tribes being sometimes reduced to extreme want, or over particular pasture land, or the right to certain wells.

The Southern Arabs, who lived in towns, comprised six-sevenths of the whole population. They were, of necessity, a more enlightened people than their wandering brothers of the north, and the glorious career of the race, that the nation afterward achieved, came from these.

155. After the time of Mohammed, the kingdoms of the south

and west extended their empire north into Persia, Mesopotamia and Afghanistan; then they gradually crept along the northern coast of Africa, until their dominion extended the length of the whole southern shore of the Mediterranean Sea. Afterwards they passed onward across the sea that separated them from Spain, and there they founded a mighty and glorious empire. This was the culmination of their fortune; for when they were driven out and retired to Africa, they gradually sank back to what they had been before the time of their rise to power. In Africa they left several weak, struggling kingdoms of Arabs in Morocco, Tunis, Fez, etc.

156. Spain was conquered by the Arabs in the beginning of the eighth century, and after settlement of the country, there began a great movement toward education. Schools and universities were founded and endowed; and so great was the reputation they acquired, that students from all the Christian countries flocked to them in thousands, and the Arabs became the educators of Europe. It is to these universities that Europe owes much for the foundation of its education, especially along certain lines, principal among which is that of mathematics.

157. But the science upon which the Arabs mostly prided themselves was that of their own language and its modifications, the construction of verse, and the elegancies of their discourse. They had their astronomers and astrologers, their mathematicians and grammarians, their poets and historians; their musicians and philosophers.

158. While still in their own country we may say that the early Arabs were entirely without the knowledge of architecture. The only buildings known of these early people are a few old castles and dykes, which are only remarkable for the coarseness of material, and thickness of walls. There are a few inscriptions, and when decipherable show a dialect akin to the Abyssinian. Later, when the Arabs began to conquer the surrounding nations, they gradually acquired a peculiar style of architecture, which continued to increase in beauty and loveliness until it reached its perfection in the palace of the Alhambra in Southern Spain.

159. The literature of the Arabs was very extensive. Even before the era of the prophet, Arabia had its poets of no ordinary



degree of excellence, but after that era we find men who were "Masters of the Art." They did not excel in prose writing, except, perhaps, in stories and romances. The "Thousand and One Arabian Nights," with which we have all been entertained, was written by an Arab and composed in Bagdad in the eleventh century. Their historical writings are very voluminous but in most cases childish.

160. The science of Astronomy was naturally evolved out of Astrology, and it made great and rapid progress. They were acquainted with the rising, setting, and course of the stars; they calculated the obliquity of the elliptic, the diameter of the earth, and even the processions of the equinoxes, with great accuracy. Several treaties on the subject of Astronomy were written by the Arabs. At the university city of Seville, Spain, Geber constructed the first astronomical observatory on record. (NOTE.) The force of attraction was dimly seen by them.

Yet, with all this knowledge, they still thought the earth was the center of the universe, around which the sun, moon and planets revolved.

161. In mathematics the Arabs themselves built upon and extended that which they had acquired from the Greeks and Indians (Hindoostanee). Geometry they learned from the former, while the latter gave them algebra, but they soon far outstripped their teachers. By the tenth century they had reached trigonometry, quadratic and cubic equations. Optics and hydrostatics were studied, and the latter applied to the construction of wells, canals, etc.

162. In painting they attained some distinction, although they were restricted, by their religion, to vegetable forms and color. They made great use of glazed tiles and stucco, and of colored glass. The art of making the colored glass has now been entirely lost to them. Books of songs have been numerous and all of great beauty, and it seems to have been rare for an inferior song, either words or music, to have been written.

163. In medicine and surgery very little was done to advance

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NOTE.—By recent discoveries we find that observatories have been in existence in the ancient cities of Chaldea at Ur, Ereck-Nippur, several thousand years previously.

what had already been known by the Greeks. One or two books were issued, but were only enlargements of former treatises.

Botany and chemistry received close attention at the hands of the Arabs and some very valuable discoveries were made in these lines. The principal mercurial and arsenical preparations, the sulphates of several metals, the properties of acids and alkalies, the distillations of alcohol, were all well known to the Arab chemist. In fact, it is only in recent times that the chemical knowledge of the world has materially advanced beyond what was known by these people. We are indebted to the Arab for numerous words used in this science, such as alcohol, alkali, alembic, etc., and also the signs used for the drugs themselves.

Such is a brief sketch of the "Science of Arabia," and very little material advance upon any of them has been made until modern times.

## XV.

### THE PHILOSOPHY OF PHOENICIA

*"Upon the Syrian sea the people live  
Who style themselves Phœnicians.  
These were the first great founders of the world—  
Founders of cities and of mighty states—  
Who showed a path through seas before unknown."*

—Dionysius of Susiana, A. D. 300.

**W**HILE Pythagoras is accredited with having acquired the knowledge of all the ages, among which is the philosophy of Phœnicia, he is made to assume that which did not exist, for Phœnicia was not a philosophical nation, nor did it ever possess a noted philosopher.

Rawlinson, in his *Ancient Monarchies*, says, "The Phœnicians were, on the whole, adapters, rather than inventors. They owed their idea of an alphabetical writing to the Accadians, their weights and measures to Babylon, their shipbuilding probably to Egypt, their early architecture to the same country, their mimic art to Assyria, to Egypt and to Greece. They were not poets, or painters, or sculptors, or great architects, much less philosophers or scientists; but in the practical arts and sciences they held a high place."

Still the Phœnicians were a people from whom a large amount of material knowledge could have been obtained, and there is no doubt that "our philosopher" did obtain a good deal from them that he found useful in teaching his disciples at Crotona and other places.

The Phœnicians were traders, merchants, manufacturers and miners, and as their business carried them all over the known world, they naturally became colonizers.

165. We have seen in another sketch that they originally lived in southern Chaldaea, and belonged to the same group of nations



as the Assyrians, later Babylonians, Syrians, Arabians, Moabites, and Hebrews. They first lived on the coast of the Persian Gulf. In some remote period they migrated to the shores of the Mediterranean. Trogus Pompeius says, "The Syrian nation was founded by the Phœnicians, who, being disturbed by an earthquake, left their native land and settled first of all in the neighborhood of the Assyrian Lake, (the Sea of Nedjif, a sheet of water in the neighborhood of Babylon) and subsequently on the shores of the Mediterranean, where they built a city which they called Sidon, on account of the abundance of fish, for the Phœnicians called a fish "sidon."

166. Rawlinson says they are a people of "Industry and perseverance, audacity in enterprise, adaptability and pliability, acuteness of intellect, unscrupulousness, and want of good faith." They were certainly in early times the most industrious of mankind; those who were not in the workshops were roaming about the seas, without chart, without compass and with only the stars to guide them, and thus they penetrated even beyond the Pillars of Hercules (Straits of Gibraltar.) From the islands of the eastern Mediterranean, they launched forth upon the unknown sea in fragile ships, confronted the perils of wave and storm, and the still more dreadful peril of "monsters of the deep." They explored the Adriatic and Black Seas and wandered about the Islands of the Aegean; thence they traversed the western Mediterranean, which became thoroughly known to them. They afterwards passed the Straits of Gibraltar "into the wild and boundless Atlantic with its mighty tides, its high rollers, its blinding rains, and its frequent fogs." They penetrated the shores of Scythia, they discovered the islands of Britain, and entered the Baltic Sea, they advanced along the west coast of India; and two thousand years before Vasco de Gama discovered the Cape of Good Hope, the Phœnicians, starting from the Red Sea, had doubled the "Cape of Storms" and succeeded in sailing completely around the continent of Africa.

167. The chief cities of Phœnicia were five in number, and there were also some of secondary importance. Of these five Sidon and Tyre were the leaders. The former was the most

ancient of all. In Genesis it is called "the Eldest City of Canaan." It was built on the level plains between the mountains and the sea opposite a small promontory which projected into the sea toward the west. Its principal harbor lay to the north of the peninsula, being protected from the winds by a chain of islands, stretching in a northeasterly direction. It was naturally a very fine roadstead, and was easily improved into a most excellent harbor, by a line of walls, built out from the shore, to the most easterly of the islands. To the south of the peninsula was another harbor, which, while not so safe, was larger. Very little of the ancient city is left, there being a few remains between the modern city and the mountains, and an acropolis toward the south.

168. Twenty miles south of Sidon was the still more important city of Tzur or Tyre. "Tzur" means a rock, and the city was built on the largest of the rocky inlets, not far from the coast. It was covered with houses, fortified, and in place of a bare rock grew a city. Being of so small a size the inhabitants soon overgrew its capacities, and a second town was built on the mainland opposite, the two cities being under one rule. The latter town fell into decay about the time of Alexander. The island upon which the city was built is one of a chain of islands running parallel with the coast, there being three others on the south and seven on the north of it, and between these, two or larger size which were made into one by filling in the space between them. This island was further enlarged by structures built out into the sea on the south, making altogether a circumference of about two and one half miles. The whole town was protected by a lofty wall. The portion of it which faced the mainland was one hundred and fifty feet high. On the south the foundation of this wall is still seen in the sea. It also had two harbors, the principal of which was protected by a chain across its entrance.

169. The most southern of the Phœnician cities was Joppa, which was built on the slope of a low hill near the sea and possessed a fairly good harbor. It was the seaport of Jerusalem, and was the port of trade between that city and Phœnicia. To this place was brought the timber for Solomon's temple and also

the "wheat, barley, oil and wine" that the Phœnicians received in return.

170. Throughout the islands and Asiatic coast of the eastern Mediterranean, the Phœnicians planted their colonies. The most important of these were Cyprus, Rhodes and Crete. Several islands of the Aegean Sea also received their inhabitants from the same source. In the western Mediterranean, cities were established on the coast of Africa, of which Carthage was the largest and most powerful. On the island of Sicily, the Phœnicians colonized the northwestern corner. Malta, Sardinia, the Balearic Isles and Spain were also colonized by Phœnicians. Their trade, however, did not stop at these places for it was carried on beyond their farthest settlement, into Gaul and Britain, and in the opposite direction to the coast of Africa, as far south as Senegambia.

171. Their sculpture was rude, though life-like, but they excelled in metal work. Solomon employed a native of Tyre for the ornamentation of his temple, and the making of the "Molten Sea," an enormous bronze basin fifteen feet in diameter, supported upon twelve oxen. Numerous other objects of metal were made for the Temple by Phœnicians. Gold, silver, copper and bronze were worked by these people into bowls, basins and other beautiful articles. One of the most striking of their manufactures was glass variously colored. They made three kinds; a transparent, colorless glass, a colored glass that the eye could not see through, and an opaque glass resembling porcelain. The purple dye for which Tyre had long been noted was obtained from the sac of the mollusk "Purpura."

172. The Phœnicians were expert miners, and were the earliest people, of whom we have any knowledge, who undertook to "mine" for metals. Surface mining, or gathering, had been engaged in more or less by all nations, but to dig underground was first attempted by the Phœnicians. They had mines in their own country, in Cyprus, Thrace, Sardinia, Spain and Britain; the remains of some of which can still be seen. The methods employed were not unlike those of today. They used shafts and galleries; the roofs were propped with timbers; the ores were crushed,



pounded, and washed, the mines being mostly worked by slave labor.

Thus we discover much that is creditable to the Phœnicians, and while they had no school of philosophy, they were inventors and workers in metals, and in the practical things of life.

## THE LORE OF THE CHALDEAN SAGES

*"May God, my Creator, take my hands. Guide Thou the breath of my mouth; guide Thou my hand."—Ancient Accadian Hymn.*

THE extensive region in western Asia, to which the Greeks gave the name of Mesopotamia, and which in ancient times was known as Chaldea, Babylonia, or Accad, was already, at the period which lies farthest back in the memory of mankind, the center of a great civilization, rivalling that of Egypt, and disputing with Egypt the honor of having been the cradle of civilization in the East.

174. Although Babylon and Nineveh were each, in their turn, homes in which the bold and intellectual geniuses were kindled, yet it is neither in the capital of Chaldea nor in that of Assyria that we have the earliest traces of this great civilization; but we find it in a country south of these, in lower Chaldea, a country formerly very fertile, and the place toward which tradition points, and where the oldest records have been found. The exploration of the mounds or tells which cover the old cities of the two Sipparas (Sepharvaim) Eridu, Larsa, Ur (the native city of Abraham), and Erech, gives us a surprising account of the advance of civilization and culture that existed in these early times

175. The earliest inhabitants of this region were undoubtedly of Semitic origin, and came into the country either from India or Arabia (see sketch on Arabia) and had lived there long enough to have grown in numbers, and to have become as civilized as described in the records found in the ruined city of Erech, and which date back to about 7,000 B. C. Although this date needs further verification, it is certain that sometime before 4,000 B. C. a certain King, Lugal-Zaggisi, ruled over the city of Erech, and

we are told that he was the "King of Erech, King of the World," and that "he had filled all lands with his renown, and subdued them from the rising of the sun to the setting of the sun, and made straight his path from the lower sea of the Tigris and Euphrates to the upper sea" (the Mediterranean).

176. He laid the foundation of the temple in which was found an immense library, containing books upon all subjects, and which shows us that Chaldeans were very little inferior to ourselves in the matter of education. As these books or tablets are gradually being translated by the finder, Prof. Hilprecht, of Pennsylvania University, we shall soon know more of this matter; but enough has already been read for us to know that some 7,000 years ago or more, the people of Erech, Ur, and other Chaldean cities, knew that the earth was round, that they had made astronomical calculations as to the distances of the stars and planets, and that they believed the sun to be the center of the universe. Prof. Hilprecht tells us that one of the most interesting subjects is one of mathematics. The Babylonian tables went as far as sixty times sixty, and for astronomical purposes they carried the numbers out to thirteen hundred times thirteen hundred. The school children had to learn to read and write two languages, their own and the Sumerian."

177. Only a small portion, about a twentieth part, of the library has so far been explored, and yet 23,000 tablets have been brought home. Only a few of these have been translated, but those that have already been examined show us work of every branch of literature, historical texts, dictionaries, lists of Sumerian (sacred language) words with Semitic equivalents, lists of birds, animals, plants and stones, names of articles of furniture, hymns, the number and revenue of the temples of Nippur, and tablets containing grammatical sentences written by students, etc.

From the above one may form an idea of the importance of the information we shall have of these times when the whole library is translated and given to the world.

178. But the library of Ur was perhaps more celebrated than that of Erech, for when Babylon was built and its library established — and this seems to have been among the first requisites



of a new city — Nebuchadnezzar, the King, ordered a copy of the whole library of Ur to be placed within it.

179. As the cities grew in power and importance, and each strove for supremacy, we find that the city of Erech first became the head of the confederacy, and kept its power for several hundred years; then Ur rose to the same position and afterward Larsa was supreme in the country. Thus several hundred years before Abraham's time; before Greece became a nation; or Rome was founded; sixteen or seventeen hundred years before the siege of Troy, Chaldea was a crowded country of highly cultivated people.

180. The first king of Ur of whom we have any record is one who claimed supremacy over the whole of Babylonia. He erected the great temple and adorned those of Erech, Nippur and Larsa, and built temples of large size for other cities. He seems to have been the first great Babylonian builder. A study of these temples shows that the knowledge of the arts and sciences was not even then in its infancy. The use of buttresses, of drains, of ornamentation both external and internal was known and used. Cuneiform writing, evolved from a primitive form of hieroglyphics, was fully developed, and stone was elaborately carved and used as signets.

181. From time to time, either from over population or from pressure of Arab invasions, bands of Chaldeans left their native homes to found other cities and nations, and among these were the Phœnicians, who started across the desert, or travelled north, skirting the desert in northern Syria, and then down the coast to the sites of Tyre and Sidon. Centuries after this emigration, Terah and his tribe left "Ur of the Chaldees" to settle in Palestine, and to found the nation of the Israelites.

182. Long before this event, however, the records tell us that Gudea, King of Lagash, was not only ruler over the whole of Babylonia, but had conquered Arabia and Lebanon, from which two countries he brought home stones and timber. He then annexed the country east of Jordan, and the Sinaitic Peninsula. In the latter place he built temples, the ruins of which may still be seen.

183. Two thousand years before Abraham left for the "Prom-

ised Land," Sargon founded and built the city of Accad, about seventy miles north of Babylon, and then extended his power to the Great Sea beyond. He says of himself, inscribed on a rock, "For forty-five years I have ruled the kingdom, the Accadian race I have governed; in multitudes of bronze chariots I rode over rugged lands; I governed the upper countries. Three times to the coast of the sea I advanced."

184. The arch, which was always supposed to have been a comparatively modern invention, is found to have existed over six thousand years ago, in a structure under a temple of Sargon's time. This was built of brick, and when found, was in a perfect condition.

185. All this has been told us by means of written records; but writing means the use of an alphabet, and the alphabet was always supposed to have been invented by the Phœnicians. We now see, however, that the alphabet was in use long before the tribes that ultimately formed the Phœnician nation, had left their native land, and that when they did so, they carried, not only the alphabet, but their whole system of civilization with them.

186. About 630 B. C. a revolution took place in Asia. A Nomad people came down from the mountains and conquered Syria and Babylonia, and extended its rule to the shores of the Mediterranean, and their King, Nebuchadnezzar, thus ruled over a vast empire. This, in turn, was overthrown by Cyrus, and annexed to the Persian dominions.

187. We now come to about the time when Pythagoras either visited Chaldea, or became acquainted with the Chaldean sages in Egypt. We have seen how ancient, even in his time, was the knowledge or lore of these people, (it was then at least 5,000 years old); and we have seen something of the knowledge that this people possessed at the time when the earliest known records were written; and this in all probability takes us back some seven thousand years. Let us now see, somewhat more fully, the "Open book" of the Chaldean lore that Pythagoras had acquired.

188. We have seen that architecture was by no means in its infancy. The material in use was brick, as they possessed no stone until their kingdom extended itself north into the moun-

tainous regions, where the Assyrians used their native product, though not exclusively. In the south, the people being of a more religious turn, erected temples and tombs, while the northern tribesmen built palaces. The Chaldean temples were huge masses of brick work, ornamented on the outside with bright colored paints, and with bronze and gilt. They were supported by buttresses, and the rain was carried off by leaden pipes. The sculpture was small in size on account of the scarcity of stone. The carvings on some of the signet cylinders are so very fine that it seems probable that some sort of magnifying lens was used. The work on the cylinder of the earliest King of Ur is of a high order of merit.

189. Gem cutting and pottery were carried to a considerable degree of perfection. Bronze and copper instruments were in abundance, and iron not unknown. Gold ornaments were beautifully executed. Terra cotta models of great beauty have been found, and in the time of Sargon the making of glass, with beautiful iridescent colors, had long been an established industry. Their carpets and variegated dresses were highly prized; and their knowledge of musical instruments extensive.

190. We have seen how ancient was the knowledge of astronomy. Ur had its royal observatory, as had all other large cities. The Royal Astronomer sent in his report to the King twice a month. The stars were all named and numbered; the calendar of three hundred and sixty days was arranged, a month being added every six years, while the priests added others as they saw the necessity. The eclipse of the sun had been both calculated and recorded from very ancient times. Works on astronomy had been written. Mathematics was much advanced, and one tablet contains correctly the squares and cubes from one to sixty. The sages were acquainted with the sun-dial, the level, the pulley, and the lens. Grammars, reading books and dictionaries were common. Among the most interesting of these books are the "Hymns to the Gods," resembling in form and substance the Hebrew Psalms.



## XVII.

### THE OCCULT MYSTERIES OF THE PERSIAN MAGI

*"We praise all good thoughts, all good deeds, which are or shall be, and we likewise keep clean and pure all that is good."*

*—Hymn of the Persian Magi.*

**B**EFORE searching into the mysteries of the Magi, we must find out something of the country of which they were a very important factor. Persia, or Iran, as the people called their country, lay to the east of the great valley of the Tigris and Euphrates, and included the whole upland country from Kurdistan to Afghanistan. The inhabitants, together with other tribes of the same race and their kinsmen in India, were Aryans, and hence the names "Eran," "Iran," "Ardashir." The first King of the Sassanian Dynasty is called on their coins, "King of the King of Eran," and his son, "King of the King of Eran and Non-Eran;" and he had as non-Aryan subjects the population of Chaldea or Babylonia, and other peoples of the Semitic race. The modern Iran comprises only a portion of the old Iranian empire.

192. At a very early period there were several regular monarchies of some size established in the Iranian Plateau; and there is evidence of an old and somewhat civilized empire situated in Bactria, a land inhabited by a kindred race, and lying to the east of Iran on the river Oxus, and northeast of Afghanistan.

193. The Medes, however, seem to have been the first to establish a kingdom in Persia, although in all probability they were included in the great empire of Bactriana, as the Zendavesta, the sacred book of Persia seems to infer. In a certain principality, of which Ecbatana was the chief town, and which for thousands of years had held the rank of capital, there ruled a certain Deioces, and during his reign, and those of his three successors, which lasted three hundred years, the principality gradually merged into the Great Median Empire.

194. The reign of Deioces was much troubled by the incursions of the Assyrians, whose territory joined Media on the west. Herodotus tells us that Deioces was taken prisoner by the King of Assyria and his land conquered in 713 B. C. This ruler was not, as the Persians were afterward so fond of calling themselves, "King of Kings," for several times he had to bow to the Assyrian yoke, but he was the founder of a dynasty and an empire.

195. The second King of Media was Phraortes, who extended his sway beyond the limits of Media and conquered Persis, or Persia proper, which was then ruled by its own kings, they thus becoming vassals of the Sultan "who had his seat in Ecbatana." During the seventy-five years covering the time of these two reigns, the power of the Assyrian empire had fallen very low, so that Media received no further trouble from that source.

196. The reign of Cyaxeres, the next King, B. C. 625-685, brought the empire to its highest strength and power. His army having been thoroughly trained and organized he took the field against Nineveh and besieged it, but he was obliged to return without having accomplished his purpose, to repel an invasion of the northern barbarians who had overrun his own country. Having come to some terms with the invaders he invited them and their chief to a feast, and when he had made them drunk he slew them all. He then returned a second time to Nineveh, and with the aid of Nebuchadnezzar, King of Babylon, he took the city, made Nebuchadnezzar King, and gave him his daughter in marriage. He next conquered Armenia and Cappadocia and then began his campaign against Lydia. A battle took place, 585 B. C., but an eclipse of the sun, occurring during the progress of the fight, stopped the battle, and peace was soon afterward established.

197. Of the reign of his son, Astyages, nothing definite is known, but he seems to have been a cruel ruler and his cruelty probably caused the revolt of Cyrus, King of Persia, who overthrew the Great Median Empire, and established in its stead Persian dominion. The former was not really destroyed, but was transformed into the Persian Empire, both by the will of the Aryan race and by the rule of Cyrus. One dynasty simply gave

place to the other. Cyrus soon made himself master of Media, Asia Minor and Syria, while Egypt was made tributary, and the empire was also extended east into India.

198. From the very first of the recorded history of the Medes we find that the Magi, one of their tribes, was a priestly order. There is no doubt that the Zoroastrian religion was a state religion, and that the Magi tribe had been appointed as its priests. The religion itself dates much further back than the Persian Empire. It arose in the "far east," probably in that great Bactrian Empire mentioned above. The Magi were the guardians of all religious observances. It was to them that the people applied asking what day to sacrifice, what sacrifice to offer, and to which god. As the Magi were all of one tribe, (as none but the son of a priest could become a priest) and as all learning and knowledge were kept strictly to themselves, both in religious and political matters, their power and authority became very great. They were the sages, philosophers and wise men of Persia. Their reputation drew men from long distances who wished to be instructed by them in philosophy and religion; and there are some old writers who assure us that it was from them that Pythagoras borrowed those principles of philosophy which made him so famous among the Greeks.

199. The author and founder of the Magian religion was Zoroaster, a reformer who lived somewhere in northern Media. He quitted his country, however, and started for the land to the east of the Caspian Sea, called Bactria, which was governed by a king named Gustasp, who became his disciple and admirer. Here his new religion was started and took root, and from thence it soon spread all over Iran. Zoroaster, himself, tells us that this empire comprised all the country east of the Caspian as far as and including Hindustani and Khorassan. The date when the reformer appeared is very uncertain, but as no mention has been made of either Media or Persia by Zoroaster, in giving the name of the tributary kingdoms of his master we must presume that they did not exist, and therefore was probably previous to the foundation of those monarchies. Some authors, however, believe there were two men of this name, the first the author of



the Magian sect, and who lived about six hundred years before the second Zoroaster, the reformer mentioned above.

Among all the ancient nations idolatry took one of two forms; either the worship of images or the worship of God in the form of fire. The former mode of worship was adopted by the Chaldeans and the latter by the Magi. The Magi utterly abhorred idolatry. They worshiped fire, looking upon it, on account of its purity, brightness and incorruptibility, as the most perfect symbol of the Deity.

200. In India, today, in the province of Bombay, the most successful and richest of all the merchants are the Parsees, the only remnant of the ancient Magi, or fire worshipers, that is to be found in the world. There they have lived and preserved their religion ever since the time of the second Zoroaster, and there have been found, treasured by them, the old religious books of the Magi, written in Sanscrit, the oldest and purest form of the Aryan language.

201. From these books, the principal of which is the Zendavesta, we learn what the teachings of the Magi were. The chief doctrine was that there existed two principles, that from which all good came and that from which came all evil. The good god, represented by light, was called Yazdan and Ormuzd; the evil god, represented by darkness, Ahraman. They were opposed to each other and would continue so until the end of the world. As this gave two supreme gods, Zoroaster, the Reformer, diverted such a catastrophe by asserting that there was but one Supreme Being, independent and self-existing from all eternity; that under Him were two angels, one of light, the author of good, and the other, darkness, the author of evil; that out of these two came all things that existed; that they were in perpetual struggle with each other; that when the angel of light prevailed then good reigned, and when that of darkness prevailed then evil took place; that this struggle would continue until the end of the world; that then there would be a resurrection and judgment, and all would receive rewards according to their works. The angel of darkness and his following would go to a world of their own, there to suffer in darkness for their evil

deeds; the angel of light with his disciples would go into everlasting light and happiness, and light and darkness would mix no more. Zoroaster reformed the Magian religion in another important particular; he caused temples to be built, where the sacred fires were carefully and constantly kept up; a relay of priests being organized for the purpose.

202. One of the doctrines of this reformer's religion is that "everything is pure, everything is holy" and that a holy influence was extended over animals and things inanimate. This led to the improvements of the farms, causing thorough cultivation of the soil and careful gardening, and attention to the domestic animals.

203. The priestly Magian tribe was divided into three orders, the Herbeds or disciples, the Mobeds or masters, and the Destur Mobeds, or complete or past masters. They alone were entitled to perform the sacred offices of religion; they alone had the sacred formulæ or ritual by which Ormuzd was to be addressed; they alone could perform the ceremonies by which sacrifices were offered; they were the intermediaries between God and man. These Magi, or Wise Men, formed the most dignified portion of the Court. They surrounded the King's person and were his sooth-sayers and diviners. They were distinguished by special dresses, by the sacred cap, and by a bundle of sticks.

The principal part of the education of a monarch consisted in being instructed "in the occult mysteries of the Magi;" a privilege communicated to but very few outside of their own order, and these few were only the most highly favored. The doctrines were designated as the "law of the Medes and Persians," and contained a knowledge of all sacred customs, precepts and usages of worship, and of private life, respecting the duties which all were bound to perform, and the penalties for neglecting them. The Magi were the ecclesiastical judges. They were the sole depository of the arts and sciences, and had the sole power of interpreting dreams. They have been so highly thought of, for their knowledge and power, that their very title "Magi," has passed into a set of classical terms applied to sorcery, enchantment and the occult sciences.

## XVIII.

### "BON MOTS" ON PYTHIANISM

“I HAVE found that its lofty aims and noble accomplishments have installed it in the loving hearts of all the people wherever it is known. I see its sublime teachings spreading to all quarters of the globe, carrying with them influences that enlighten and uplift. I behold its members promulgating and practicing that friendship which Pythias showed for Damon, which the Man of Galilee held to all mankind. That charity which stretches like the golden garland of Sandolphin upward along the ladder of light from the discords of earth to the ethereal music of Heaven. That benevolence which fills the hours with words, the days with generous deeds; that loyalty which stands for the defense of the home circle and for country.”

C. L. S. CALKINS, Past Grand Chancellor of California.

205. “The past we must honor and we may rejoice in the prosperous present, but the work of our Order must go on so long as time shall last. The need of good honest men — men who believe in manhood — men who know responsibility and can assume it, was never more apparent than now. I ask you, Brother Knights, one and all, to put your shoulder to the wheel of the caravan and push forth with Pythian determination until we have fraternized the world.”

EDWARD SCHULZE, Past Grand Chancellor of Connecticut.

206. “You, too, have been unwittingly standard bearers, reflecting to the world your thoughts, desires, motives, from which is judged the lessons of Pythian Knighthood. Our aim, therefore, should ever be “To honor God, to benefit mankind, to serve with lowly gifts the needs of man. They who for love alone do this will win a name not only great but good.”

W. F. ROBINSON, Past Grand Chancellor of Colorado.



207. "Our Order sets a high standard for her votaries and in the opening years of the twentieth century let us one and all resolve that the standard shall not be lowered in the selection of material for our lodges. Let *worth* and not *numbers* be our watchword."

D. E. WEBER, Past Grand Chancellor, Dist. of Columbia.

208. "No student of history has ever read without a thrill the story of Damon and Pythias; the sweet devotion, the intense fidelity and the staunch friendship there recorded stir every fibre of the human heart. Its creed is that 'Everyone can have a friend, who, himself, knows how to be a friend.'"

HON. W. G. BRANTLEY, Member of Congress from Georgia.

209. Pythianism in Indiana. "It wields a wonderful influence for good. We have 45,000 members and \$1,000,000 worth of property, but as great as it is I am convinced that it has not reached its zenith. The sun is still in the eastern hills, for it is deep set in the brave hearts and lives of many men, who, with friendship's song on their lips and sweet charity in their hearts, will carry the tri-colored banner on and on until the highest summit of Pythian greatness is reached."

DANIEL E. STORMS, Past Grand Chancellor of Indiana.

210. "One of my chief pleasures has been to meet with and cultivate the friendship of the real Knight of Pythias, and in whatever walk of life he is found, whatever his profession or creed, and wherever we met him, the great big heart was in the right place, his face was wreathed in smiles, and his hand always extended in Charity."

MARTIN YEWELL, Past Grand Chancellor of Kentucky.

211. "Great is the order of Knights of Pythias, teaching, as it does, those lessons that make all men brothers, a fraternity that, in sickness and sorrow, in distress and death, comes to lighten the dark places in the lives of men, that reaches out its hands to cheer the sorrowful and scatter the cares that cluster around the brow of distress."

E. E. MURPHY, Past Grand Chancellor of Kansas.

212. "Every lesson of the fraternity reveals whose performance will help to solve some of humanity's problems, will help to solve some of the dangers that lurk in our social and political life. Thus it becomes a healing influence, struggling side by side with the church, the school and the press to elevate character, to exalt public opinion, to stimulate the masses to higher works, to unify the race."

F. L. SCHAFFNER, Past Grand Chancellor of Manitoba.

213. "In this age of Fraternal Orders each is measured by the personnel of its membership and its efforts for good as viewed by the outer world. It is no wonder, therefore, that the acts of the individual members have a powerful influence for or against the future prosperity of the order, and for this reason our every act should be above reproach, so that it may be truly said that a Pythian is the soul of honor."

J. D. CORNELL, Past Grand Chancellor of Washington.

214. "The Order of Knights of Pythias was founded by an American and originated on American soil. The ties which unite our brother Knights of other states with those of our own state lodges are productive of love for American institutions, as well as a fraternal regard for all American institutions, irrespective of membership, and tend to establish a true American brotherhood.

"True patriotism is enhanced by the principles which underlie Pythian fraternity. That fraternity which astounded the tyrant of Syracuse by the self-sacrificing friendship of Damon and Pythias is as realizable among Americans today as it was in the time of the ancient Syracusans. The history of the growth of the Knights of Pythias from the time of its noble founder to the present, is marked by instances of heroism. Obedient to the principles of the order, and remembering the significance of the words, Friendship, Charity and Benevolence, our Pythian Knights can recall self-sacrifices of its members unrivalled in the days of chivalry, for true manhood is in all ages true knighthood.

"The history of the order is replete with unselfish and

courageous deeds, where brother Knights have braved the perils of malignant epidemic diseases, and have fallen victims by the bedside of brother Knights and their families. Such grand examples bring out the best qualities of American manhood. They teach charity and good will to the suffering strangers, as well as to the unfortunate Knights. They teach us that life has a higher aim than personal gratification, and that our lives are well worth the living for the benefit of posterity, if in part devoted to the alleviation of distress."

HENRY T. GAGE, Ex-Governor of California.

















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